

THE BAPTIST.

\$2.00 IN ADVANCE.

JACKSON, MISSISSIPPI, AUGUST 7, 1902.

VOL. IV, NO. 39.

Rev. A. J. Harris, pastor of First Baptist Church, San Antonio, Texas, is giving Mississippi some good service.

A Strong Man. He has delivered two lectures at the Crystal Springs Chautauqua in which he reached high-water mark. On Wednesday evening at 8:15 he preached a sermon in the First Baptist Church, Jackson, which is spoken of in high praise by those who heard it. He is now in a meeting with Pastor McComb, at Crystal Springs, in which we trust God will use him for the furtherance of His causes. The doctor paid our office some very appreciated visits.

The pope seems to be greatly incensed at his commission of cardinals for not accepting the offer of this government, through Mr. Taft, concerning the friars and their lands in the Philippines. So much so that he has dissolved the commission. All of which is the merest moon-shine. The old man is just trying to save his "priestage," which is about the most valuable thing he possesses. President Roosevelt says that the friars must get out of the country, the Filipinos themselves say they must go, and go they must—and let the "priestage" of the pope go with them.

Now, in the beginning of the conventional year, is the time for pastors and churches to begin planning for an enlargement of work over last year. Not only is now the time for *planning*, but the time for actually *beginning* the work. A month lost in the beginning of the year will be felt at the close. There are very few pastors in the State who cannot lead their people to enlarge their gifts to nearly all departments of our work. The people of God will follow a pastor who preaches the whole truth about giving and who practices what he preaches.

The vacation season is on now, and many hard worked pastors are availing themselves of the privilege of going a while for rest. We have already mentioned that Dr. Sproles is at Montevalle for rest. Dr. J. B. Searcy and Mrs. Searcy have been spending a few days in Jackson, are now in Clinton, and will next week go to Arkansas for a month's rest and invigoration. The doctor has, under God, done a great work at Biloxi, and is entitled to a good rest. He will spend the time with his children. He leaves his work well organized and regular services of some sort will be held in his church during his absence.

The Standard (Chicago) of last week, presents a full page illustration of President William R. Harper, of the University of Chicago.

Whither Tending!

He is dressed in a gorgeous robe that extends from his neck to his feet. The impression made upon a rustic mind, in scanning the picture, is not pleasing by any means. There is in it a smack of orientalism that does not set well with our free, American customs and tastes. One is first reminded of a Buddhist priest, then of a Jewish rabbi, and worst of all, of a pampered Catholic priest or some other surpliced ecclesiastical dignitary, all of which, to an old-fashioned Baptist mind, is repulsive, and even nauseating. He is, in the language of Pope, "a minister, but still a man," and should be content with a respectable civilian's attire. Some folks will still hold with Watts that "the mind's the standard of man."

But if some great and good men, as President Harper is, will insist on regalia that mark them distinct from their fellows, let us ordinary mortals not forget, as the witty Burns has said, "a man's a man for a' that." These outward things neither make nor unmake the real man, but we do herewith enter our protest against this tendency towards formalism and ritualism, high churchism and Catholicism. We Baptist people do not need any such external marks, and bracing. They are a reflection on the "faith once delivered to the saints."

The first session of the University of Mississippi opened in 1848. From 1861 to 1865 the exercises were interrupted by the Civil War. In 1865 its work was resumed, and, in view of the lack of fitting schools a preparatory department was added. Results having shown that preparatory education given in connection with other work in the University was expensive, and the results in the advancement of scholarship not satisfactory, this department was discontinued in 1892, and the interest and efforts of the University have since that time been largely given to the building up of local high schools throughout the State. Of these more than sixty are now able to prepare students for entrance into the regular classes of the best southern colleges. The certificates of these schools are accepted in lieu of entrance examinations for the Freshman classes of the University. This arrangement aims to place preparatory instruction where the best interests of education in the State require that it should be, in the local high schools. It aims to encourage such schools, as furnishing the best opportunities for fit-

ting young men and women for the more serious responsibilities and work of college, and as being centers of educational power and influence which will reach many who cannot afford to seek any scholastic work away from home. It has resulted in a large increase in the numbers enrolled in the University classes and in the efficiency of the work done by students of the University. This is indicated by the fact that the graduating class of 1902 was the *largest in the history of the University*, and excelled by none in the quality of its scholarship.

Experience is a great teacher, sometimes very severe, but always impressive. All of

Experience. us do things in our youth and inexperience that we

would not think of doing in maturer years. In conversation a few days ago with one of our oldest, ablest and most successful pastors, he said: "When I was young I found quite a number of persons who entertained wrong views on various matters, as I saw things. Under some encouragement I fell to writing against these erratic brethren, and soon gained a good deal of reputation, more indeed than I could take care of. But I found that the work of destruction, while easy, did not pay. It did not help along the work of the Master. So I decided many years ago that my work must be constructive, if I was to amount to anything in building up the kingdom of God."

There are brethren who will not write a line for our paper until they discover somebody advocating wrong views. As a rule, the best service one can render the cause is not to tear down what some one else is doing, but to start at the ground and build up something. The work of destruction is comparatively easy, but the work of construction is slow and nearly always difficult. We have in the last few months been watching with considerable interest, a large number of men working on a fine building. They advance slowly; it is an up-hill business. Another large building near this one had to be torn down. A comparatively small number of laborers in a few weeks had demolished the old building. They progressed rapidly; it was a down-hill business. One or two men can tear down more work in a few weeks than a dozen can build up in many months. Any destructionist can always find sympathizers and helpers. A mere hint that some religious board has made some mistake will summons a host of helpers to assail such a board. It is a really mean thing for a brother who knows better to pander to the ignorance, prejudice and covetousness of people, in his speaking or writing.

THE BAPTIST.

\$2.00 Per Annum in Advance.

PUBLISHED EVERY THURSDAY
—BY THE—
MISSISSIPPI BAPTIST PUBLISHING COMPANY,
—AT—
Jackson, Mississippi.

T. J. BAILEY, EDITOR AND MANAGER.

When your time is out, if you do not wish paper continued, drop us a card. It is expected that all arrearages will be paid up before ordering paper stopped.

Obituary notices, whether in text or in the form of resolutions, of 100 words, and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

Manuscript to be printed must be written on one side of the paper only, and in ink.

No communication will be printed unless it is accompanied by the name of the author.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

A Higher Note.

The time has come when we need to strike a higher note in our mission work. Every church in Mississippi—and the world—needs to do it. We have never known a church that gives as much for missions as it ought to give. One great reason for this is because the figures have been set too low, and the consequent expectation not high enough. Usually the amount that is to be raised for the different items in the missionary budget is set by the pastor. He states that the church ought to give so much to the cause, and proceeds to take up a collection—and usually the church is ambitious enough to do what the pastor wishes in these matters. Now, if our pastors would strike for a higher figure, from year to year, as their people grow in grace, our contributions for missions would soon be doubled. No pastor ought to sleep well, when his church gives \$10 when it is able to give \$25; or when it gives \$25 when it ought to give \$50; or when it gives \$50 and ought to give a \$100; or when it gives a \$100 and ought to give \$500 as easily as asking for it—asking being equivalent to working for it.

A pastor once announced to his church that "at the next meeting we will take our collection for foreign missions, and we must get \$100." One of the best sisters in the church whispered out loud from the organ corner: "It will be late in the day when he gets it!" That is what she thought about it, and so was judging this proposed collection by those of the past. The day came around, and, as usual, too usual, some of the leading brethren were absent, but when the service closed we had \$124.95 subscribed, every cent of which was paid. And it was due to the fact that the pastor struck a higher note and asked the church to carry it through on that key. Had the pastor done as he ought to have done, but which was not convenient at the time to do, "rounded up" the collection with those leading members who were absent, and not left it to the deacons the amount

THE BAPTIST.

could have been increased by at least \$50. The largest collection that has ever been gotten for State missions in Mississippi was gotten in this way. The pastor asked for \$150 which he thought would be a reasonable amount. The day was announced and, as usual, several leading brethren were absent. But he and the deacons, and very nearly every other member went after them. For three or four days everybody was talking missions until nearly every member of that church had given something, and the sum total footed up \$228.

It is all right to set other people to work, nor can too much be said in that behalf; but it is all wrong for a pastor to leave the matter with the deacons and others, in nine churches out of every ten, in Mississippi, "to round up," washing his hands of the whole matter after he has put the matter before the church in a half apologetic sort of way, too often, and had the hat passed around.

We are to raise \$13,000 this year for foreign missions, an increase of \$4,000, or 4 cents per member, over last year's work. Now, if the pastors will study the situation, and strike high, it will be as easy to get twice that much if all of us will give a little, as it has been heretofore to give what we have given. Strike a higher note! Study the blessing that comes from giving. Tell the people of this blessing. Ask them not to deprive themselves of it for any reason whatsoever. Talk about it before the sermon, during the sermon and after the sermon. Insist on every member's having part in the giving that all may share the blessing, and the money of the kingdom to carry on the work of the King will be forthcoming and in great abundance. Strike a higher note all down the line!

Do We Know?

Our people are thoroughly aroused on the prohibition fight brought on by the liquor men's effort to bring the open bar room back to Jackson, and it is safe to predict that they are sufficiently aroused to carry this fight to a finish, if they can confine it to the present lines. But can they? The liquor traffic is a heartless commercialism that has more power than all the frusts combined, for the others are carrying on legitimate business and have a little conscience left, but this one gains its sustenance by devouring manhood and womanhood and has no conscience left. The consumption of alcoholic liquors is greater per capita than ever before. The liquor trust has an abundant amount of money. It can buy up every newspaper in the State that is for sale. The politicians who aspire to honors above that which the country can bestow, will be manipulated. Those who enter national politics will harass the life out of us and we will have this fight to continue unto the third and fourth generation.

Our local fight has shown us whom we have to fight. If we don't mean to kill the liquor business, we better put up our guns. If we do mean to kill the liquor business, let us keep our guns in trim. As long as the liquor Moloch can maintain the present

equilibrium of politics between the two great parties we can not shoot. All we can do is scratch the beast's head here and stroke its forelocks when we see it force its depravity on the nations of the earth.

When the Christian men of America once say this beast shall be killed it will be killed forthwith. So long as they will let themselves be fooled in this way, this monster will devour hundreds of thousands of the people.

But we have faith in God and humanity. In the not distant future the Spirit of God will revive the people, and they will arise in the might of Christian manhood and will destroy it forever. Our children will rise up and classify the few men who will take ridicule now as heroes worthy a place alongside of the reformers of the ages.

When Greek Meets Greek.

When scientist meets scientist it is as when Greek meets Greek. In prehistoric times, there lived in Arizona, the Hopi tribe of Indians, who built for themselves adobe houses. For years and years distinguished scientists of the world have gone into these excavated Hopi villages and busied themselves in trying to decipher the marvelously strange hieroglyphics that were carved with the bold hand of some great master, who lived long before Homer and wrote greater than that immortal bard "of Scio's isle" ever did—as they discovered. These inscriptions were copied, photographed, and everything was done that scientists could do, and yet they would not yield up their treasury of ancient lore, older even than Moses! Finally, Prof. George W. Dorsey of the Marshall Field Museum, of Chicago, turned his attention toward the Hopi villages, and after much toil and great expenditure of money, he found the key that unlocked the whole mystery. And lo and behold, it was as clear as the noonday sun that the strange hieroglyphics that were destined to turn the dial of human history back for a thousand years at least were nothing more nor less than marks that the young Hopi, in their childish sports, had made on the mud walls, before the walls had time to dry! And yet, you know, you must not dispute what the scientists say! The ground upon which they walk is holy, and in their presence ordinary mortals must take off their shoes. In the well known speech of the day one feels at times like saying to all these would-be scientists to "go away back and sit down," and stay there!

Notes and Comments.

The reports from the churches this season indicate a great season of refreshing from the presence of the Lord.

Rev. W. P. Price has received an invitation to go to Texas—his reply in part was: "I am engaged in a great work and cannot come down," just now.

Conversion is instantaneous and everywhere the same, although that which leads up to it may be different in every case, as was the case of the jailer and Lydia, for example.

August 7,

1902.

If your church has not got a Sunday-school, write to the Sunday-school field man, Prof Landrum P. Leavell, Oxford, Miss. He enters upon his work actively Sept. 1st.

Don't forget that your pastor needs a little money these long summer days, just as at other times. Don't smoke your fine cigars and then say you are too poor to pay your pastor—don't do a thing like that!

Our colleges are all planning greater and better things—see their "ads" in this paper. No use in sending your sons, or daughters out of the State when we have such good schools, as Blue Mountain, Hillman and Mississippi College.

Rev. Solomon Crabtree, a Baptist preacher, weighing "over 400 pounds" died July 28th, at the age of 60, in Wayne County, West Va. He was a Justice of the Peace, a highly respected citizen and preached from his chair up to his death.

A young man by the name of Holmes, of Springfield, Mo., was left the sum of \$12,000.00 by his aunt, Louise Frisbie, on the condition that he would have his name changed to "Frisbie." He had a year to consider the proposition and rejected it. Verily there is something in a name still.

The great Brooklyn bridge is to be equipped with moving sidewalks. There are to be four grades of speed—one at 2½ miles an hour, the 2nd at 5 miles; the third at 7½ and the 4th at 10. The fare will be one cent. That ought to increase the attendance at church in those parts.

General Bragg, consul to Cuba, wrote a letter to his wife, back in the States, derogatory to the Cubans, whereupon the Cubans demand his recall, and the President has decided to recall the old war-horse. "The tongue is a little member," but it has caused many a man to lose his head.

Here is a funny thing from the standpoint of a New Testament churchman: Rev. M. E. Melvin, a Presbyterian preacher at Brandon and Forest, was called to the church at Wapanecka, Indian Territory; and, the matter of his removal to that field was referred to a called session of the Mississippi Presbytery, which met in Jackson last week, and Mr. Melvin was not permitted to go.

An edict has been issued in Camden, New Jersey against all roosters that crow—they are to be decapitated. If they would turn their attention against the whistling of all trains inside the corporate limits, it would conduce more to the peace and happiness of the people. There is no sense in blowing for signals that are heard all over the country, at all hours of the day by passing trains.

A teacher in the Sunday-school of the Baptist church asked his class where the prayer, commonly called the Lord's

THE BAPTIST.

prayer, is to be found, handing them a Bible. They turned all through Genesis and the Psalms and then gave it up. And this is a class of young ladies and girls just ready to graduate from the schools and have been going to Sunday-school and church all their lives. It was a small thing, but such a thing as ought not to exist anywhere in Christendom. The same question was put by the same teacher to a whole church, and not one of them attempted to give an answer. It is but fair to say that one of the deacons and the superintendent of the school, after the service was over, said he could have answered it—one out of a whole congregation!

Reply to Bro. Rice.

Bro. J. D. Rice writes like he had been taking a ride in the "grass-hopper cart," that Bro. Hackett told us about sometime ago. Now, I did not say that a knowledge of the "plan" is necessary to salvation. What I said, was this: I take it that an intelligent apprehension of the plan of salvation is essential to saving faith if not why the commission go "into all the world and preach the gospel to every creature." And I don't want a better witness to prove the truth of that statement than Bro. Rice himself. "He heard the gospel, discovered that he was sick in sin," "in the gall of bitterness and bonds of iniquity." He read on and came across a prescription that was written by the Great Physician, "God so loved the world that He gave His only begotten Son that whosoever believeth on him should not perish but have everlasting life." Now this Scripture, which he calls a prescription, is a simple, plain, expression of the plan of salvation. It is indeed so plain, that "the way-faring man though a fool cannot err therein." But plain as it is, our brother, according to his own expression, did not apprehend it, thought he must "work out his salvation," "and he began to work." He repented, quit his evil ways, prayed, and among other things "went to the mourner's bench." His condition seemed to grow worse all the time. He thought God was angry with sinners and he was trying to satisfy an angry God," etc., etc. Finally he saw his mistake, and grasped or apprehended the truth as set forth in the Scripture and believed on the Lord Jesus Christ.

I want to emphasize the fact that I did not say a word about the necessity of one understanding the why and wherefore of God's dealing with sinners. Preaching the gospel is telling the story of the Cross. Telling the story of the Cross is the iteration of the plan of salvation, and no one will ever get away from the mourner's bench until it is apprehended.

J. R. SAMPLE.

Union Schools.

Should members of Baptist churches join in and help organize and maintain union Sunday Schools?

Well Dear Brethren, to us this is a very

strange question, "Union Sunday School!" United on what? Are we united on the Bible? Evidently not for the difference between us and others who claim to be following the teachings of this blessed "Old Book" is world wide just on the one question of baptism. We differ from all others because we demand baptism to be the immersion of a believer in water by a legal administrator, on which question we stand alone. Outside of this there are other Bible differences between us and other Bible students. There is the question of the final salvation of the saints, and on the total depravity of the human family; and still other questions of difference, of which we have been debating for, lo! these many years and still we are apart. How, then, speak of our members or the members of Baptist churches helping to keep up a thing which does not in reality exist? For our people to join in and help keep up "disunion" is against the teachings of our blessed Savior when He said, "Keep the unity of the Spirit," for a "kingdom divided against itself cannot stand."

Respectfully submitted,

J. F. GARRISON,
REV. J. P. ROGERS.

New Hope.

We closed a very good and happy meeting with New Hope Church, Zion Association, on Sabbath, July 27th. 1 buried 21 happy converts in baptism with Christ. The church was greatly revived. Rev. T. H. Wilson helped us in the meeting, and did some good gospel preaching. This is a good church and some of the salt of the earth have their membership here. They have an evergreen Sabbath School, and 116 recited lessons in the eight classes on Sunday the 27th inst.

Success to THE BAPTIST in her great and good work. And God bless the editor.

A. B. HICKS.

A Great Meeting.

A great meeting at Green Creek church, four miles northeast of Hattiesburg. On Saturday, July 19th Rev. A. J. Rogers, pastor, began a meeting. On Monday the writer joined him to do the preaching, finding church and pastor ready for work. So the meeting continued until Saturday. Rev. J. A. Scarborough spent three days with us helping in many ways, also preached a fine sermon on Friday morning, the results of the meeting 39 were received for baptism, 13 by letter—total 52. One old man, 71 years, his wife, more than 60 years old, another man 50 years old. 33 of the above were baptized on Saturday in the presence of one of the largest congregations I ever saw meet at the water. The church has great possibilities. Bro. Rogers has a good hold on his people, they love him. Oh, what a pleasure to meet with one of our strong country churches where people go to church.

May the Lord continue to bless both church and pastor in their great work.

W. B. HOLCOMB.

Missionary Day—Last Sunday In September.

Some years ago the Woman's Missionary Union in the great Centennial movement, introduced into the Sunday Schools of the South a missionary service for the last Sunday in September. This became an annual service, and was turned over to the Sunday School Board to be operated each year. The Woman's Missionary Union still prepares the programs for the services, and the Sunday School Board publishes them and sends out to Sunday schools without cost as many programs as may be needed, together with supplements containing recitations, and also mite boxes.

The collection in this service is taken for missions and to be sent to the Sunday School Board at Nashville. This is very important. Frequently the collection is taken and sent directly to the other Boards and in this way is not accounted for in the annual report of the Sunday School Board, and therefore we cannot know just what Missionary Day is yielding in returns. Be sure to send the collection to the Sunday School Board at Nashville, where it will be divided equally and sent to the Home and Foreign Boards. We earnestly hope all our people will do this.

If your Sunday school does not use the program or have any special day, yet we earnestly hope a collection will be taken for missions and forwarded to the Sunday School Board and this like the other will be sent to the Home and Foreign Boards.

The educational value of this service is very powerful for good. In many instances it stands for the fine missionary service held in the community. The program presents some particular phase of the great mission thought, and this is planted in the mind and heart of the children and young people, and many of the older catch its inspiration and power. We earnestly hope all the schools will introduce the service and press it for all the advantage it will yield to the great cause.

The time is especially suitable for the service. The last Sunday in September is Review Day in the school, so that a missionary service can be held without interfering with the regular lesson. Then too, the fall of the year is a good time for a general rally in the interest of the Sunday school and especially for turning the thought of the school into the great mission current. We can put our Sunday schools into missions by putting missions into the Sunday school, and in this way the Southern Baptist Convention for a connecting link between these schools and the great mission fields. We earnestly hope for a general observance of the day and a liberal contribution for the cause we all love. Missions well presented in our Sunday schools will in the next generation give us a church membership with richer and larger conceptions of evangelizing the world.

R. A. WILLINGHAM, F. M. BOARD.
F. C. McCOMBELL, H. M. BOARD.
J. M. Frost, S. BOARD.

We are in the midst of a good meeting, beginning a week ago at Border Springs, one of my churches. Bro. M. K. Thornton is doing the preaching. Despite interference by frequent rains the prospects are greatly encouraging. H. M. LONG.

Possibilities Of Christian Service.

BY E. E. SMITH.

"I can do all things through Christ" Phil. 4, 13. Christianity begins with the individual. Paul put his entire life into the service of Christ. So ought we. No one expects to succeed in any worldly business while he keeps any part of himself out of the business.

Much more should every Christian invest all his moral, political and financial influence if he would do his best in serving Christ.

Too many church members overload their pastor.

They do not co-operate with him in restoring back-sliders and in praying for sinners who attend their church and worse still they do not aid their pastor in leading their own children to Christ.

We see on every page of Paul's heroic life that he did not content himself with believing what our Savior taught. He declares in the face of all opposition, "I can do all things" required of me.

It is a sad fact that so many modern Christians fail to prove their faith by corresponding works of righteousness.

We are told that if we will do His will we shall know the doctrines.

This means that we as faithful servants shall always have the witness of the spirit testifying to the glorious truth of our own salvation and daily helping us "Prove what is that good and acceptable and perfect will of God." If we need to give constant proof of our earthly relations and affections much more do we need to give conclusive proof of our Divine relationship and never dying love for humanity.

It might help the reader of these few lines to take an invoice of his obedience to our Savior and see if he is obeying all things commanded. The writer is acquainted with several church members who disagree with the Lord altogether about some of his commands.

They do not love and hence they do not seek the good of "all men." They visit only a few, the well-to-do members in their church. Then we have others even in the church who disagree with the Lord about sending the gospel to all nations.

They believe what the Lord has promised in all spiritual blessings but they evidently do not believe what God has promised in the way of temporal blessings to every one who obeys the Divine money law.

Let every pastor in the state teach his people their duty on the money question and show from the Bible and from History that great blessings temporal and spiritual are showered upon liberal Christians.

We see from these words that Paul did not, like many of us today, underrate himself and disparage the Lord's work. Is not

every church in the land greatly hindered by a few faint hearted brethren and sisters who are always crying out "cant," and never get tired of singing the tune of impossibility.

These despondent members never undertake "great things" for God because they do not expect great things from Him.

They look on the humane side too much. They forget that the Lord will in many ways seen and unseen help every child of his to do what he has commanded.

It is to be feared that many are trying to be church members who do not in faith ask the Lord to help them that they may be tender hearted, forgiving one another even as God has for Christ's sake forgiven them. Then there are others who need to pray to be delivered from the love of the world and money.

In their "mad rush" for wealth some of them are too stingy to take our State paper, and give nothing to missions. May the Holy Spirit enlighten the minds of every such church member and help them to see that "a man's life does not consist in the abundance of his possessions."

Trip Notes.

Columbia was the first point reached on the east side of the Pearl. On reaching this rapidly growing town, I found to be true, what previously I knew—only from reports, that the aggressive O. M. Lucas had been there "by a large majority," and I found Columbia very much as he found Lumberton, Purvis, Hattiesburg, Ellisville, Laurel, Wiggins, McHenry, etc., where another field man had previously gone—thoroughly worked.

So that this representative had to go to the "sticks" to increase the already large list at this place, and this he did, to a good degree, he is glad to say. After this he visited Goss, Dale, Society Hill, Carley, Wilkesburg, Oakvale, Bassfield, Bluntsville, Whitesand, Silver Creek, Bournham, Arm Grange, Hooker, Hebron, Pokal, Schley, Gwinville, Shivers, Westville, Harrisville, Braxton, "D'lo and Box."

At each one, except one, of these places, the number of subscribers was increased, and almost all who were receiving the paper renewed for it cheerfully, and all in the face of the fact of one of the most dreadful droughts that the present generation has experienced in this part of our country "for at least forty years."

Only one brother has discontinued on account of the "long dry spell," and three brethren said, "We did not take THE BAPTIST, as we should have done, while times were good, and we will take it while they are gloomy." These latter were evidently right.

The hospitality of my brethren everywhere continued abundant and free. It was my joyous privilege to preach to a fine congregation at Bunker Hill, where three years since I "pastored" that good people for a year. Also I enjoyed, in a high degree, the "Fraternal Workers' Conference," of the Lawrence County Association, held in the splendid new church house at Society Hill, 5th Sunday in June and Saturday before.

On the first Sabbath in July, at Crooked

August 7,

1902.

Creek Church, I enjoyed, for the first time in several years, hearing a licentiate preach, a young Bro. Buckley, and a good sermon it was—on Rom. 6:23—for one of his years and opportunities, etc., J. P. Williams being judge—one of the judges.

On the second Sabbath I greatly enjoyed preaching the Gospel to a vast concourse of attentive people at Salem Church, Simpson County, Bro. Sutton pastor, at 11 a. m. and 2 p. m. The meetings continued but I have not learned the results. Today, I hope to worship with a little congregation in a country school house, 9 miles southwest of Braxton, where a small church was recently organized by Bro. G. P. Harris and others.

LATER.

Well, I worshiped at the "country school house and heard a good sermon by young Bro. McLeod, (on John 3:16), who was there instead of the pastor, he being at Strong River Church to assist Bro. Buckley in a series of meetings. Being invited to speak, I talked a while "concerning the things of the kingdom," and then another while along "paper lines," of course, which always was "concerning the things of the kingdom," and later did a little work in the way of taking new and renewed subscriptions to THE BAPTIST. In the afternoon, as is my wont, I conducted a pleasant little service in the home of one of the brethren, there being, perhaps, 25 persons present. "Thus closed" the first day of this poor, though, redeemed sinner's 29th year of ordained ministerial life.

Long time, did you say? Yes, long time. But, O, so little done! And the words of the poet, "Show pity Lord, O Lord forgive," just will not down, and yet I believe I can adopt David's language in the 42nd Psalm: 1-2. Still, the question will arise in my heart, Have I been faithful to God and men in all things entrusted to me? Brother, Sister, have you? In all this day's "affairs" there was only one little "incident" which rendered me uncomfortable as to my "surroundings," and that was that the "coupling pin" dropped out on Friday evening, whereby the engine and baggage became so distinctly detached that it was quite impracticable, not to say impossible, to get matters and things rightly adjusted until the noonday following.

So that I was, am now, ready to extend the right hand of fellowship to my good Bro. Johnson, who, having sent his trunk to the Convention, left his key at home. I however, and no doubt he, had the happiness to hope that, at least for once, the heart was cleaner than the clothes. But, of this enough, and so to the "thread of my discourse."

The ministerial forces in the places above mentioned, are, so far as they are now recalled, Brethren Hewitt, Steen, Cox, Posey, Bass, Williams, Drummond, Sutton, Farmer, Buckley, Hemby—though not resident—Harris, Sutton, Edmonson and Welch, with quite a number of young brethren—licentiates—thrown in as "gougers," and right well do they, some of them, "gouge." So far as this representative can see, or

learn from those on the fields, good, but not satisfactory progress is being made.

There are two, if not more reasons mentioned, as why better progress all along the line is not being made, and the same is true everywhere, lack of better information, (always furnished by our paper), and lack of Gospel discipline. But, thanks be unto God, these things are coming. O, hasten the day, dear Lord, when these things shall arrive. Of this I'll write again. Our ministry over here is solidly for our State paper, THE BAPTIST, and are a noble set of brethren beloved.

Faternally,

J. J. W. MATHIS.

Tilden, Texas.

We have just closed a great meeting out in the "wild and woolly" West. We were 50 miles off the railroad, at Tilden, McMullen County. We baptized more than forty people, most of them men and women, with some young folks. We began a meeting with a large country church half-way between Ft. Worth and Dallas, Texas. I hope to meet some of the calls I have from Mississippi in the fall. I know A. J. Harris is spreading himself in the meeting with Wm. McComb at Crystal Springs. Harris' wife told us she had heard from him, said he said, "I like these Mississippi folks," said, "If I stay over here I would be a great man."

I am sure the members of his church think he is a great man already.

J. B. Gambrell and B. H. Carroll are growing in the hearts of the people here all the time. King, Lattimore, Gillon, Merrill, and other Mississippians are growing in much favor all the time.

Your Bro. "Sid" is the only small fish in the bunch. Send me THE BAPTIST for one year.

SID WILLIAMS.

Two Meetings.

I began my meeting with my church at Ackerman on the third Sabbath in July, preached twice a day till Friday night following. We had very fine attentive congregations all the way through. Some sinners seemed to be to some extent impressed with their need of salvation. Two or three professed faith. The church seemed to be revived.

The financial remembrance of the pastor was exceedingly encouraging.

I trust that the Lord will use his own word in yet bringing many of those people to Christ.

On fourth Lord's Day we reached Bro. Bryan Simmons, our old colleague in Mississippi College, aiding him in a most gracious meeting at Whiteoak Church.

His meeting had already begun, and was in fine shape. We continued there till Thursday evening. Congregations good. The Lord impressed many sinners that they were sinners and with their need of salvation. Fifteen put their trust in the Lord Jesus Christ. Seven united with the Whiteoak Church by experience and baptism; two by letter; three with the Carpenter

Church by baptism.

This is a new church, a daughter of the old Whiteoak Church. These are a noble people and they have a noble pastor, whom they all love. Their remembrance of the visiting preacher was of a very gratifying nature. May the dear Lord ever bless these dear saints.

I shall be engaged in meetings regularly till the 4th Sunday in August.

M. J. DERRICK.

Jackson, Miss.

Enon.

I have just returned home from Enon, where I have been for the past week, assisting the worthy pastor, W. R. Johnson, in a meeting. The Lord blessed the labor. The result of the meeting as seen was 21 received for baptism and 8 by restoration, 32 in all, and the Lord be praised forever for His goodness.

J. J. JUSTICE.

A Question.

I see in THE BAPTIST a piece under the heading *Encouraging*, that the writer says a young man preparing for the ministry in Mississippi College, who uses tobacco should not be helped by the Board, as the use of it gives very little evidence that God has called him to the high functions of the ministry.

Now I wish to ask, with only one aim, and that, to elevate, if I can, the standing of the ministry: If a young man by the use of tobacco gives little evidence of a call to the ministry, what think you of the Fathers in Israel (in the ministry) who ought to be a pattern to these young men, after many years of experience and observation, persist in chewing or smoking, and many of them in both? I hold that my wife or any other man's wife has the same right to smoke and chew that I do, and that any man, be he minister or layman, cannot be as rich in grace by the use of tobacco as he can to abstain from it. May God bless.

A. J. BROWN.

We are glad to note in our travels that the tendency of our friends in the rural districts, is to provide attractions at their homes in the way of musical instruments. We do not know of any other agency so potent in binding the family circle, or in making the children love home and spend their spare time at home, as music, and we consider it a sign portending good not only to the families, but to the whole country as well, for it is a settled fact that the class of our citizenship depends very largely upon the esteem in which the home circle is held by its members. We say, let the good work of providing musical instruments for our homes go on. In this connection we wish to say that Messrs. Patton & White, of this city, make it possible for every one to have an instrument in the home, for they make terms to suit all. Write them for their plans of providing instruments. They are offering 20 per cent off now for cash purchases or for large cash payments.

Union Meetings—Should They Be Encouraged?

H. M. LONG.

By union meetings I mean those religious exercises, whether protracted or otherwise, in which churches and pastors of different denominations unite together, *officially*, in conducting such exercises. In considering this character of meetings, it is the purpose of the writer to discuss them as they pertain to Baptist churches and pastors mainly, and to others incidentally. That there are Baptist churches and pastors that engage in such meetings goes without saying—*as* there might be no need for an article of this kind. Only a short time since, a certain Baptist church I know of, by the advice of the pastor and deacons, in open conference, agreed to participate in union meetings on each Sunday night during the months of July and August, the different pastors, occupying one another's pews alternately. A minister present, being a member, entered an earnest protest against such action, but to no avail, seemingly at least.

One of the deacons in reply to this protest, claimed that it was the custom of the church to do this occasionally, as the attendance on Sunday night in hot weather was so small at each church that it were better to unite, in order to have good sized congregations. (There now, Bro. Editor, you, perhaps, did not think of that when you wrote that capital editorial in your issue of July 2 on "The Small Congregation," or you might have written on "How to Increase the Congregation in Hot Weather." See.)

But to the question: Should union meetings be encouraged? I answer without hesitation, they should not by Baptist churches and preachers. As for others, let them do as they will among themselves, but as for Baptists they cannot afford to undertake to serve the Lord except in keeping with the divine Word. Now, for some of the reasons why we should oppose union meetings—

1. *They are inconsistent.* Of all the people in the world, the Baptists should stand for consistency. This virtue is not a jewel simply, but it is one of the jewels that have, through the ages, shone with unsurpassed brilliancy in the make up of every faithful, uncompromising Baptist church and pastor in this and other lands. For Baptists, who claim to hold the truth, the whole truth, and nothing but the truth, to officially affiliate with errorists in union meetings and the pulpit cannot be otherwise than inconsistent. It is inconsistent with the very claim mentioned, because in this uniting with other denominations, whether we intend it or not, we practically endorse them as alike Scriptural with ourselves, and such is the way the thinking-observant world regards it. There is no more inconsistency really in uniting with people of other denominations in partaking of the Lord's Supper, than there is in affiliating with them in the pulpit and in the union meetings. This is the way that Pedo-baptists look at it. It is a mat-

ter of amusement to many of them, that when Baptists have work to do, they call on them to help, but turn round and refuse to let them eat with them. And no wonder, because if one is wrong and inconsistent, the other is equally so. Every Pedo-Baptist with ordinary sense and intelligence knows it to be so, and has a right to laugh at such Baptist inconsistency. Mark you, I believe, heartily, that Baptists should restrict the privileges of the Lord's Supper to those of like faith and order, but they should restrict the privileges of the pulpit likewise. To me it is passing strange that a Baptist church or pastor will insist on a stranger, claiming to be a regularly ordained and duly accredited Baptist preacher, producing his credentials before permitting him to occupy their pulpit, and yet not only permit, but invite a Scripturally unbaptized and unordained man to occupy the same pulpit for him. Truly "the legs of the lame are not equal," so with the conduct of some Baptists.

From another view-point such meetings are inconsistent, not only in Baptists but in Pedo-baptists also. Among both, so far as I know, a rule obtains against heresy—and that rule is generally enforced, particularly against preachers. Now, suppose a Baptist preacher were to announce to his church that he had undergone a change of views touching baptism, and hence had concluded that the act of sprinkling or pouring water on an applicant for baptism is Scriptural baptism, and that the baptism of unconscious infants is Scriptural also. What would the church of which he is a member do with his case, if he persist in holding and teaching such views? Why, of course, he must be deprived of his credentials and excluded from the church, for, as Baptists see it, he is guilty of heresy. Would there be any sort of consistency in that same church to invite that same man—deposed from the ministry and excluded from the church—to engage with that church and its pastor in a series of preaching services, or even in a single service? Certainly not.

But suppose this man should be received, say into the Presbyterian church, with which he seems now in agreement, there would be just as gross inconsistency to affiliate with him officially in a meeting, as at any other time since his exclusion from a Baptist church. And the same argument would apply to every other Presbyterian or other Pedo-baptist preacher, for with like conditions, all would be excluded from a Baptist church. The same course of reasoning would obtain in viewing the matter from a Pedo-baptist standpoint. In other words, a Pedo-baptist church or pastor can no more consistently unite with a Baptist church or pastor in preaching than can a Baptist unite with them, and that because of the same process of discipline for heresy already considered.

2. To engage in union meetings is compromising and hence weakening to Baptists. I dare say that in every case where Baptist preachers have united with those of other denominations in holding meetings, the Baptist cause has been left in a

weaker condition than before the meetings. It is true some of the converts in such meetings may unite with the Baptists, but not because of any distinctive Baptist preaching heard in the meetings—for that by tacit agreement has been studiously ignored, but for some other reason.

But what of the effect of such meetings upon Baptist strength and influence? The real strength and glory of Baptists are to be found in their distinctive doctrines—in the preaching and practice of those doctrines. But alas, lest they give offence, those doctrines, in union meetings, are shamefully relegated to the rear, leaving the Baptist cause painfully stripped of its power, in a large degree. When I think of the suppression of so much truth in these meetings, I feel like saying with Mary Magdalene: "They have taken away my Lord and I know not where they have laid him. Woe betide the Baptist pastor, that, for any reason, gives himself over to participating in union meetings in an official way, for like Samson, toying with Delilah, was stripped of physical strength, he too will ere long find himself shorn of denominational strength. Yielding to the prejudices of his own people against distinctive doctrinal preaching—prejudices begotten and cultivated in those same meetings—to say nothing of the outside pressure against such preaching, he touches very lightly, if at all, the doctrines that make Baptists a peculiar people.

3. Union meetings involve downright disloyalty to Christ. Paul writing to Timothy (2 Tim. 4:1, 2) says: "I charge thee before God and the Lord Jesus Christ . . . Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine." This apostolic charge with all its force, comes to every Baptist preacher—along with Timothy, and the obligation to preach the Word—the whole truth, suppressing no part of it—is just as binding today on the gospel ministry as it ever was, and no preacher has the right, under any circumstances, to make an alliance in which he binds himself, implicitly or otherwise, to suppress any part of God's truth, and he cannot do so without being disloyal to Christ. But this is just what every Baptist preacher does in union meetings.

Let us notice further that Paul gives as a reason for this charge: "For the time will come when they will not endure sound doctrine," etc. Such antipathy to sound doctrine as the apostle here implies, was never more pronounced than in this age. Hence if there ever was an age in which declaring "all the counsel of God," was of greater importance than any other, surely that age is upon us, and it behooves every minister of Jesus Christ to stand firm, at all times, in the defence of the doctrines and ordinances of the New Testament. This, no minister can do in union meetings without violating a compact, either expressed or implied. In heathen mythology it is stated, in effect, that when Jupiter was born, the cries of the idolatrous priests so filled the air, that the cry of the infant god could scarcely be heard. May

August 7,

1902.

it not be said with truth that today the theological atmosphere is so filled with the teachings or theories of men, that the voice of the Great Teacher can scarcely be heard? This is especially the case in union meetings.

If a man sent by the U. S. government as an ambassador or minister to a foreign court should suppress a part of the message delivered him for that court, lest he offend some of the members of the same, and thus render himself personally odious to that government, would he not be disloyal to his own government? I leave the reader to answer the question and make the application.

4. In union meetings Baptists practically say that the differences between us and other denominations, are of such small moment that they can be easily laid aside, for a brief season, at least, and that without any sacrifice of principles. Moreover it is claimed by some of the Baptist advocates of such meetings, that the suppression of evil and the salvation of the lost is of such prime importance that, by all means, Christians, of whatever name they be, should once in a while, ignore their differences, and come together in an earnest, united effort for the overthrow of the forces of evil, and to bring the unsaved to Christ. I grant such an object is grand and laudable, but is not a church to stand for such at all times? Surely so. And can we hope to accomplish such an object by being unfaithful to the Word and disloyal to Christ in order to please men, and thus make ourselves popular? But what saith the Word? "I beseech you brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have received and avoid them." (Rom. 16, 17.)

Again: "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ . . . from such withdraw thyself." (1 Tim. 6:3, 5.) If those that teach the heresy of infant baptism or baptismal regeneration or salvation by works, or who substitute something else for baptism—do not "teach otherwise" than Baptists teach, then the writer has failed to understand the teaching of Baptists. "From such withdraw thyself."

But again, if the differences between Baptists and others can, with propriety, be laid aside for a short season, why not for all time? Why have different denominations, with different church houses, and different ministers, etc., thus incurring unnecessary additional expenditures for home conveniences? And, again, if there be no sacrifice of principle in holding joint services for two weeks or two months, why should there be any in ignoring the doctrines that have so long separated us, and uniting for all time to come? If principle would be sacrificed in a perpetual union, it surely is sacrificed in a limited union. If the one be impractical and wrong, the other is impractical and wrong also.

Other reasons might be given for opposing union meetings, but let these suffice for the present. What I have written is in the interest of loyalty to Christ and Baptist consistency, integrity and influence. I invite criticism. Columbus, Miss.

THE BAPTIST.

A Letter From Montegale.

Four weeks ago your correspondent arrived here, after spending 20 days at Starkville and Columbus, Miss. At the latter place I remained 5 days and heard that prince of Mississippi preachers, Rev. A. J. Miller, deliver a sermon of great power and interest, which called up many pleasant memories of great service he rendered at Yazoo City Church, while I had my membership there in the years 1897 and 1898. We have here the great I. I. & C. College, under the management of Prof. Kincannon. This gentleman has proven himself an admirable President.

This school first originated in the tender, loving heart of one of the most gifted, consecrated and accomplished ladies of our State, Mrs. Annie Peyton. Her husband is kindly remembered by all the people of our splendid State, who admired legal, knowledge, purity of life and exalted citizenship. Quiet, unostentatious in manner, wise in his decisions of intricate legal questions. He left behind him a wife and 5 children, and it remained for her to erect a monument to her womanhood and greatness that will be reflected in the lives of thousands of Mississippi's daughters, who have, and will have their lives developed there in the great industrial school. There these grand young maidens of our State are being trained mentally, morally and physically and will go out to be a benediction to her name and memory. I am proud that my sainted wife had the honor to be a near relative of the distinguished woman, whose name will ever be remembered in the State and South as long as the history of Mississippi exists. There are three daughters of Mrs. Peyton: Miss Anna, named after her sainted mother, and Miss Mary Lee Peyton, who has just finished her College course, and one grown but still younger.

These young ladies, brought up in a Presbyterian home, under the guiding hand, head and heart of their industrious mother, will be an honor to the State, and they will go out in life and reflect the gentleness, sweetness and goodness of the most superior women who ever figured on the page of Mississippi history. Her oldest boy is an officer in the United States Army, and the youngest is going to attend the school at Starkville, and when the great college there shall have turned this splendid Mississippi boy loose, he will surely be heard from in the great industrial uplift of our State.

Montegale is an ideal, summer, Christian resort. It has been my pleasure since being here to attend the English Bible School, under the management of Dr. Summy, chancellor of the splendid Presbyterian school of Clarksdale, Tenn. Dr. Summy is a cousin of Mrs. Stonewall Jackson, who will be a visitor here in a few days, who will be cordially received by her many southern admirers.

Another one of our splendid teachers is Dr. Alexander, professor of Hebrew in same school. It has been free to one and all who desired to take the course. Many

of the bright, young, Christian female teachers from the different Southern States could not take the course as they came here to attend other schools. I have been a constant student of the Interdenominational Series of lessons since 1872 and have many of the Baptist teachers bound together and the Sunday-school National teachers bound up and laid away for reference in the future. Had smattering of Bible knowledge put away in memory learned in this way. These great teachers have been so thorough, logical and comprehensive they have given me a more profound reverence for the matchless Word of God, the "Sheet Anchor of our liberties" and to the principles of which Book the world is indebted today for all its eleemosynary institutions, its civilization, its wonderful progress in the arts and sciences. When God gave to Moses the Ten Words on Sinai's heights, why was it they were spoken amid the rolling thunders, the flashing lightnings and the burning fire and rising smoke? Did it not show the great majesty of the law, and did it not utter forth an unmistakable voice that the Ten Words were fundamental, paramount, exclusive and essential authority in all the surroundings and destiny of human life. Then how strange is it that hundreds of people, church members will come here, and sit for hours, in their comfortable cottages, and in the hotel and engage in long carriage rides and read with devouring interest the latest novel or engage in disgusting chit-chat and many of them in rough criticisms of others and not avail themselves of the opportunity of gaining Biblical knowledge from these two excellent Christian professors.

Notwithstanding the great courses here, fifty regular pupils could not be mustered, who were sufficiently interested to come and gather up the great wisdom taught by these profound Christian scholars. I am glad I came and have written it all down, as it fell from their lips, and I am glad of the opportunity to sit at the feet of these modern Gamaliels in company with godly women and only three or four gentlemen, out of all the number of young men and young women, old women and old men, what a sad commentary on the love of the grandest weapon of eternal truth that has ever flashed on the benighted earth. In the great Naval engagement at Manila Bay, it was the man behind the thunderous guns of Dewey's Battleship who, with unerring aim, sent forth the shrieking, murderous and destructive shells on their errand. When Cervera's fleet emerged from their hiding place at Santiago, it was the immortal Schley, aided by his host of heroic seamen that destroyed the power of Spain that butcher nation of the earth who has erected more crosses, under more skies and butchered more nations than any other nations, "under the Heavens" above us. It was the power of this divine truth, that stood behind all these current events. "Mathew Henry" says "America holds the future." Let us bless God that 25 millions of the earth's inhabitants are engaged daily and weekly in the study of a

Queries.

BRO. BAILEY:

I notice that you answer queries occasionally, therefore I would like to ask:

1st. If a man born with leprosy should reject the only known and sure remedy for his malady and die, who is responsible for his death?

2nd. If the man dies does he die from the leprosy, or for having rejected the remedy?

3rd. Was the man any the less a leper before rejecting the remedy than he was after?

Yours,

J. R. SAMPLE.

I have been asked by the editor to answer the above questions, and as these suggest the responsibility and consequences of sin I have no objection to answering them.

1st. If a man born with leprosy should reject the only known and sure remedy for his malady, and die, who is responsible for his death?

The leprosy man himself would be responsible for his own death, since he rejected the "known and sure remedy" for his disease.

Though the disease was entailed upon him, yet the remedy was "known and sure" and he was responsible for not using the remedy that would have eradicated the disease and saved his life.

The application of this is easy. The sinner has an entailed and mortal disease, which will necessarily bring eternal death, unless the Sovereign remedy—"the blood of Jesus Christ" is applied.

If the sinner rejects this remedy the responsibility for his eternal ruin is at his own door.

2nd. If the man dies does he die from the leprosy, or for having rejected the remedy?

Most unquestionably he died "from the leprosy." That was his disease, and not using the "sure remedy" the disease took its course, which brought death.

To say that the leprosy man was responsible for his own death does not change in the least the effect of his leprosy. Again the application is plain. If the sinner rejects the only, and sure remedy for sin he is responsible for his own destruction. But it is sin that worked his ruin. James says "when sin is finished, it bringeth forth death." "It" here personates sin, which is the agent that produces death.

3rd. Was the man any the less a leper before rejecting the remedy, than he was after?

In this case the man was surely a leper before he rejected the remedy, so his rejection did not make him a leper, but it did deprive him of the sure, and only remedy for his disease.

In the case of the sinner, his moral leprosy comes with his birth, or is entailed upon him. Nevertheless when he rejects the sure and only remedy for sin, that rejection itself is a great sin, and adds to his blame worthiness, or in the light of the figure, intensifies the poison, so to speak, in his spiritual blood.

J. B. SEARCY.

knowledge of the use of this "Sword of the Spirit" and may we will believe it try and practice its principles in our lives and teach its precepts to children. "For righteousness exalteth a nation, but sin is a reproach to any people."

E. R. CARLOSS.

Monteagle, July 23rd, 1902.

A Meeting.

It is good to be where God is. Hearts move in His presence.

He was with us at Hebron. Young men never known to pray in public, bowed the knee and openly talked with God, while older ones renewed their strength and took loftier flight.

Young people and of a time inquiring the way to know; and God called five of them to baptism and restored one—a child of yore—to his first love.

Hebron is a good people.

J. E. PHILLIPS.

Columbus Association.

This body will meet with the Macon Baptist Church on Friday, the 12th day of September. Messengers from the churches and visitors who expect to attend will please forward their names at once to Mr. E. B. Boyd, chairman of committee on entertainment, so that homes may be provided. Those coming by rail will arrive from the north at 12:44 a. m. and 12:01 p. m., and from the south at 3:19 a. m. and 4:42 p. m. Please manage to come on the day trains if possible. The editor and our missionary Secretary are especially invited to come. We desire and expect a large and enthusiastic meeting.

W. GRACE, Pastor.

More Gleanings.

J. B. SEARCY.

There is sometimes a temptation to ignore the distinctive principles of Baptists for the sake of numbers where our cause is weak. The first Baptist church in Mississippi had this trial. It be it said to their praise, they stood firm on strict Baptist practice. Mr. Jones, in his book Vol. I, says "Mr. Owens came from South Carolina, somewhere near Charleston. He had embraced religion and joined the Methodist Episcopal Church before leaving his home in South Carolina. Coming to Mississippi and finding no Methodist Church within a convenient distance of his settlement, he united with the First Baptist Church at Salem, which was near his residence. Soon however, other Methodist families moved in, and a little society was formed. He asked his Baptist brethren if they would permit him to continue with the Methodists in case he continued his membership with them. They promptly answered 'No.' Mr. Jones tells us that Mr. Owens then returned to the Methodists. That "No" meant much in those early days, but its echo is still resounding among the Baptists of Mississippi. A Baptist cannot afford to be anything but a Baptist.

Persecution marks the early Baptist preachers in Mississippi. Mr. Jones, writ-

ing of the date 1801, tells about the toleration of Protestantism as a result of the change of the government from the Spanish to that of the American. But Romanism was still strong at Natchez. Mr. Jones says, "It was fettered, but not dead. Only a few years had elapsed since Richard Curtis, the first Baptist preacher in Mississippi, had to flee from the country and remain away from his family for nearly three years to avoid being sent to the silver mines in Mexico for life as a penalty for preaching 'Jesus Christ and Him crucified.'" What a trial this was! and what a halo of glory clusters round the name of "Richard Curtis."

Mr. Jones continues by saying "John Hannah, another Baptist preacher, for saying somewhat against Catholicism, had been rudely assaulted in the streets of Natchez by a mob of Irish Catholics, and then thrown into prison until his release was peremptorily demanded by the American people." The name of "John Hannah" ought not to be forgotten by Mississippi Baptists. These persecutions are a legacy to us today far more valuable than jewels or gold. The principles we hold are blood bought, not only by our Lord, but by his servants. I hope Dr. Leavell will continue to use his historic pen.

An Old Time Revival.

The series of services held with Corinth Church came to a close around the baptismal waters the fourth Sunday in July. Bro. J. W. Sturdivant, of Senatobia, did most of the preaching. All who heard him were more or less moved by the Holy Spirit through the simple Gospel, which was presented in a plain, impressive way. Bro. Sturdivant is an humble, lovable servant of God.

We believe the church was stimulated as few are during such meetings. Christians were anxious to know what they might do to magnify Christ. The Holy Spirit made God's Word efficient in saving many valuable souls. Some thirty-five claimed to have received a hope through Christ. Strong men and proud women, being moved by tears, ask "What must I do to be saved?" Truly is God's Word "sharper than any two-edged sword."

There were eight accessions to the church, all of which we hope will add much to the strength of the "band of baptized believers." The day of revivals has not passed. God will meet with His people.

W. H. CARDER.

Harrison, Miss.

Liberty.

I have just closed another good meeting with Liberty Church, Smith County. I had no preacher help, but the church did good service and the Lord was with us, and the Holy Spirit moved upon us. Thirteen (13) were baptized. I then asked for a contribution for the orphans, and received five dollars, they having previously given eleven dollars. I go to Summerland next.

Yours in Christ,

T. J. MILEY.

The JONES-KENNINGTON DRY GOODS COMPANY,

State and Pearl Streets,

Jackson, Mississippi.

The Store That Saves You Money on Everything You Buy.

SPECIAL BARGAINS FOR AUGUST.

Fine Silky Dimities, beautiful designs and colors, worth 20c, August price a yard - 10c	Ladies and Gents silk warp twill Umbrellas, worth \$1.50, August price each \$1.19	Large size Mosquito Canopies on copper frame, worth \$2, August price.....\$1.30	Ladies' Swiss Ribbed Vests with silk tape neck and arms, worth 15c, August price.....10c
Fine Sheer White Lawn, worth 18c, August price a yard.....10c	Figured Batiste, worth 8c, August price a yard.....4 1-2c	Family Sheetting full 90 inches wide, worth 25c, August price a yard.....19c	Batiste Corsets, 4 hook, pink, white or blue, worth 75c, August price a pair.....35c
Swisses and Tissues, worth 50 and 75c, August price a yard.....19c	Ladies' plain Hemstitched Handkerchiefs, pure linen, August price each.....5c	Ladies Mercerized Silk Vests worth 35c, August price each.....22c	Men's dollar Madras Shirts August price.....69c

On August 4th we place on sale our Fall Line of the Famous Punjab Percales. These Percales are Full Yard Wide and very best quality. Send for samples.

JONES-KENNINGTON DRY GOODS CO., Jackson, Miss.

Liberty.

Our meeting closed last night at Liberty, Miss.

Bro. J. R. Nutt, of Flora, Miss., did the preaching.

I want to say here that Nutt is one of our best preachers and a blessing to any church as pastor where he labors. He does not whitewash the truth, but meets the enemy fearlessly, and preaches the old story of Jesus and His love with great power. The Lord was with us and greatly blessed us. There were twenty accessions to the church and the church stirred from center to circumference, God's people much revived. Liberty is a thriving little town of Amite county. We hope soon to have a railroad, a branch from the I. C. coming out from McComb City, which will make it one of the best little towns of South Mississippi. We are striving to do great things for the Lord here. Pray for us, that we may do even more yet for our Redeemer.

Yours for Christ,

J. B. QUIN.

A Revival.

Antioch Church, ten miles west of Monticello, held a meeting of seven days, had thirty accessions, twenty baptized. Brethren Reeves and J. L. Price did the preaching.

New Hope, eight miles southwest of Monticello, had a meeting of seven days, thirty

four accessions, twenty-four baptized. J. R. G. Reeves and J. M. Ritchey did preaching. W. B. Yates pastor.

Providence, fifteen miles south of Monticello, held a meeting, thirty baptized. J. L. Price and R. Johnson did the preaching.

Monticello held a meeting, eight baptized. W. P. Price did the preaching. All the churches we have mentioned greatly revived spiritually, and many inquiring the way. God was with His people in His great power.

JOHN M. RITCHEY.

Tenting on the Old Camp Ground.

After an absence of fifteen years I have been figuratively tenting on the grounds of the old Hebron church, Lawrence County. During the years of 1886 and 1887 I was pastor of the church and learned to love the Hebron saints very dearly. I find many familiar faces. The Bushes, Berrys, Butlers, Chapmans, Dampers, Dales, Drummonds, Hutchins, Leas, Longinos, Lanes, Morrisons, Rileys, Rosses, Smiths, Thurmans, Waltmans, Weathersbys, and others that I knew in the long ago, are yet there. Some few have moved away and some have crossed over the river. It was a joy of soul to be with these good people and their dear pastor, Richard Drummond, for a week in their annual meeting following the 4th Sunday in July. twenty precious souls united with the church on an experience of grace and two

were added by letter. Many of us felt like the one who sang:

"My soul would always stay
In such a frame as this,
And sweetly sing itself away
To everlasting bliss."

This is a first-class community, a prosperous village, five business houses, a good high school, and a good church. Notwithstanding the unceasing interest in the meeting and the desire of many to go on with the meeting over another Sunday, we had to close to fill other engagements. I am now with pastor L. D. Posey in a meeting with his Ebenezer Church. The beginning promises well. Pray for us.

I. H. ANDING.

Bowling Green.

Our meeting at Bowling Green closed on last Saturday with one accession by experience.

Our beloved pastor, J. T. Ellis, was assisted by Rev. W. E. Ellis of Senatobia. His discourses were simple and concise. His illustrations being drawn from his travels to The Old World, were beautiful and impressive.

There is a great future in store for this great gospel expounder, and may the Lord's richest blessings rest upon him and our cause. With best wishes for THE BAPTIST, I am yours in Christ.

J. F. EUBANK.

Associational Meetings.

West Jackson—Fellowship, Sept. 2.
Tippah—Mt. Moriah, 4 miles north-east of Ripley, Sept. 3.
Lebanon—Laurel, Sept. 3.
Oxford—Bethany, Sept. 4.
Copiah—Suyma, 10 miles west of Hazlehurst, Sept. 11.
Columbus—Macon, Sept. 12.
South Mississippi—Mt. Vernon, Sept. 13.
Judson—Fellowship, Sept. 13.
Chickasaw—Tula, Sept. 16.
Zion—Epiphany, Sept. 17.
Tishomingo—Corinth, Sept. 18.
Mt. Pisgah—Sardis, Sept. 18.
Chickasaw—Shubuta, Sept. 24.
Union—Piedmont, Sept. 25.
Boguchitto—Bala Chitto, 2 miles east of Magnolia, Sept. 26.
Yazoo—Bethel, 9 miles west of Vaughn, Oct. 1.
Calhoun—Banner, Oct. 1.
Sunflower—Refuge, Oct. 2.
Rankin—County—Leesburg, Oct. 3.
Strong River—Galilee, 16 miles east of Hazlehurst, Oct. 4.
Liberty—Centre Grove, 14 miles east of Meridian, Oct. 4.
Lawrence—County—Bethel, 10 miles south of Monticello, Oct. 4.
Chester—Poplar Creek, 10 miles south of Sibleton, Oct. 4.
Deer Creek—Bethel, 7 miles east of Heathman, Oct. 7.
Aberdeen—Moxam Grove, Oct. 7.
Yalobusha—Spring Hill, 10 miles west of Oakland, Oct. 9.
Central—Jackson, 2nd Ch. Oct. 9.
Mississippi—Bethel, Oct. 10.
Pearl Leaf—Bunker Hill, Oct. 11.
Louisville—Plantburg, 17 miles south of Louisville, Oct. 11.
Bethlehem—Mt. Vernon, 5 miles south of Meridian, Oct. 11.
Coldwater—Peach Creek, 10 miles west of Sardis, Oct. 15.
Carey—Hamburg, Oct. 15.
Kosciusko—Macedonia, 10 miles north of Kosciusko, Oct. 17.
Fair River—Little Bahala, 10 miles east of Wesson, Oct. 17.
Tombigbee—Salem, Oct. 18.
Choctaw—Mt. Nelson, Oct. 18.
Trinity—Monta Vista, 10 miles north of Eupora, Oct. 23.
Harmony—Rocky Point, 10 miles southeast of Kosciusko, Oct. 23.
We are not able to get a name and place of meeting of the following Associations, and request that any member who is able to supply the needed information will kindly send it to us:
Bethel, Ebenzer, Gulf Coast, Hobochitto, Hopewell, Leaf River, Magee's Creek, New Liberty, Okla. Ch., Pearl River, Red Creek, Salem, St. Louis, Tula-hada.

Deafness Cannot Be Cured

by local applications, as this cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this Tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed Deafness is the result. Unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surface.
We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars free.
F. J. CHENEY & CO., 214 N. O.
Sold by Druggists, 75c.
Hall's Family Pills are the best.

ROYALINE OIL

THE GREAT ANTISEPTIC

FOR PAINS, WOUNDS, BURNS, COLIC, DIARRHOEA & C.
25¢ \$1.00 MONEY BACK IF YOU WANT IT.

BEST AND CHEAPEST ANTISEPTIC.

Mr. W. W. Leavell, Nevada, Miss., says: "Royatine Oil is the best and cheapest Antiseptic I have used for myself or in my stables."

Pleasant as a perfume. Strong to ease pain. If you want it weak, like the others, add water to suit and save your money. Sold by druggists and dealers in medicines.

For Constipation, Biliousness and Headache, Pinol Liver Regulator is best and cheapest. 15 cents. Money back if you want it.

ROYALINE MEDICINE COMPANY, LTD., NEW ORLEANS.

BEST ALL-ROUND MEDICINE.

Mr. F. C. Parker, Hillsdale, La., says: "Royatine Oil is, in my opinion, the best all-round medicine I ever saw. I find it the best seller as an Antiseptic."

ILLINOIS CENTRAL

CHEAP EXCURSION

AUGUST 16, 1902



ROUND-TRIP RATES

Chicago, \$15 00 Louisville, \$12 00
St. Louis, 12 00 Cincinnati, 14 00

Good to Return Until August 31, 1902

Sleeping Car Reservations Booked Now.

L. F. Montgomery, T. P. A., L. B. Rodgers, T. A.
West Jackson (Station), Mississippi.

Dyspepsia Cured.

If you want to be cured of Dyspepsia all you have to do is to write us about it. **MOON'S DYSPEPSIA CURE** has no equal. It arouses a Torpid Liver, acts gently on the Kidneys, purifies the blood, instantly relieves Sick Headache. It is in a liquid form, thereby preventing evaporation of the most essential ingredients. Do you want to be cured? If so, write us.

MOON'S MAGNETIC MEDICINE CO., Chattanooga, Tenn.

\$20.00 TO \$40.00 PER WEEK



Being Made selling "500 Lessons in Business." It is a complete hand-book of legal and business forms. A complete Legal Adviser—a complete Compendium of plain and ornamental Penmanship; a complete Lightning Calculator and Farmer's Reckoner.
A complete set of interests, Grain, Lumber and Cotton Tables; measurements of CISTERS, Timber, Lumber, Logs and Bins of Grain, etc., in one volume. Over 472 pages, 250 illustrations.
It is a complete business educator; brought home to every purchaser. SIMPLE, PRACTICAL and PLAIN: 500 agents wanted at once. Boys and girls can sell as well as men and women.
One agent in the country sold 45 copies in one day. Another 210 in one week. Agents have canvassed all day and sold a copy at every home. Selling price \$1.50. Liberal discounts to agents. Send 25c for outfit; satisfaction guaranteed (or money refunded).
Circulars free. NICHOLS & CO., ATLANTA, GA.

Here Is Your Chance.

The Queen & Crescent Route takes pleasure in announcing to residents of the territory served by its splendid fast trains that on August 16th, 1902, it will sell round trip excursion tickets, limited for return passage to August 31st, to the following resorts and cities, and at the very low rates enumerated below from stations on the New Orleans & Northeastern and Alabama & Vicksburg Railways:

Chicago and return.....	\$15 00
St. Louis ".....	12 00
Cincinnati ".....	14 00
Louisville ".....	12 00
Old Pt. Comfort and return.....	18 00
Hot Springs, Va., ".....	18 00
Deer Park, Md., ".....	20 00
Asheville ".....	14 00
Hot Springs, N. C., ".....	14 00
Roanoke, Va., ".....	18 00
Norfolk, Va., ".....	18 00
Niagara Falls ".....	20 00
Lake Chautauqua ".....	20 00
Virginia Beach ".....	18 00

The above list of very low rates makes it possible to visit at a slight expense, either the prominent Cities of the North, the mountain resorts of North Carolina and Virginia, the Atlantic seacoast or the inland waters and majestic Falls of Niagara.

Ample train accommodations will be afforded, and the class of service will be fully up to the high standard already established. If you have not felt that you could take a summer trip because of the expense, this opportunity, unparalleled heretofore, must certainly give you a chance to get a few days respite from the drudgery of ordinary duties, and afford you an opportunity to recuperate wasted tissues, or to enjoy to the limit the pleasure of a trip.

Particular attention is called to the very extensive list of points to which these low rate tickets are to be sold. Never before has so liberal an arrangement been offered.

For full particulars, time schedules, etc., apply to your home ticket agent.

It is suggested that you make your arrangements as early as possible so that we may know how many will go, and thereby be able to furnish necessary facilities: sleeping car space, etc., can be secured at once.

Geo. H. Smith,
General Passenger Agent,
New Orleans, La., August 1st, 1902.

University of Mississippi---

NEXT SESSION OPENS
SEPTEMBER 18, '02.

TWENTY-FIVE SCHOOLS

in Departments of Science, Literature and the Arts; Professional Courses in Law, Electrical Engineering, Civil Engineering, Mining Engineering, Pedagogy.

TUITION FREE

to men and women, except in Law School. All expenses very low. Attractive location. Complete water, sewer, lighting and heating systems. Perfect sanitation. Purest deep well water. Enlarged scientific equipment in new buildings. Special accommodations for women students. Special opportunities for students of limited means.

Session of 1902-03 opens September 18th, 1902; Summer Term, 1903, opens June 16th.

For catalogue or special information regarding courses or expenses, address,

R. B. FULTON, Chancellor,
University, Miss.

The People Will Resent it.

The attempt to besmirch the character of the Governor through his connection with the treasury scandal is so unreasonable as to mark it the product and promptings of pure and adulterated malice. Not only has his connection with the affair been wholly without any honest suspicion of personal taint, but was characterized by a remarkable display of shrewd ingenuity. To his wise and discreet management of the matter is due the fact that the State did not lose a dollar of its money. When the shortage was discovered, instead of raising a hulla-boo over it and suspending the officers, the Governor was convinced the treasurer was not a party to the shortage and chose the wise course of protecting the treasury. It was at his dictation that Raiford was not advised of the discovery but told a count of the money was to be made and he fell into the trap and quietly brought the money back to Jackson, expecting to return it to Memphis when the count was over. No sensible man will doubt that had Raiford known what was up, the money would have never been gotten back to the State treasury. And yet there are some who abuse the governor for what he did, the only wise and sensible course he could have pursued. And this abuse is revived by a story, from Rush, the practically self-confessed raider of the State treasury (for he has made no denial but sought to escape punishment under the weak and falacious plea that others having escaped he should also escape,) that the Governor has sought to trade with him involving the condoning of the crime he and others were charged with to induce his (Rush's) resignation from the Board of Capitol Commissioners. The private and public life of Governor Longino belies such a charge, and every suggestion of ordinary common sense refutes it. If Governor Longino desired Rush's resignation he was in a position to demand it, did he follow any such course as detailed in Rush's story he would have simply surrendered the advantage he had and have placed himself where Rush could have dictated his own terms. The utter debasement of the character of this man Rush is further established in his efforts to, now that he is cornered and caught, besmirch the good name of the Governor and those papers that

have taken up the slander and made it a text for the venting of their enmity against that official are only exposing the real motives of their attacks upon the Governor. And the people will resent it. The people are strict to hold public officials to accountability for faithfulness but as quick to resent injustice and wrong to their officials. These attacks are not only mean and malignant as to the Governor, but are insults to the people of this great State whose executive is assailed, and, mark you, this same people will not rest patiently under it. They have resented such at other times and they will do it again.—Biloxi Review.

FREE TO OUR READERS.

Botanic Blood Balm for the Blood.

If you suffer from ulcers, eczema, scrofula, blood poison, cancer, eating sores, itching skin, pimples, boils, bone pains, swellings, rheumatism, catarrh, or any blood or skin disease, we advise you to take Botanic Blood Balm (B. B. B.). Especially recommended for old, obstinate, deep-seated sores, cures where all else fails, heals every sore, makes the blood pure and rich, gives the skin the rich glow of health. Druggists, \$1 per large bottle. Sample sent free by writing Blood Balm Co., Atlanta, Ga. Describe trouble and free medical advice sent in sealed letter. Medicine sent at once, prepaid.

DR. TICHENOR'S ANTISEPTIC

FOR WOUNDS, BURNS, BRUISES, SCALDS, COLIC, CRAMPS, HEADACHE & NEURALGIA

BROOKLYN, N. Y., Feb. 25, 1885.

The box of Dr. Tichenor's Antiseptic received—many thanks. I can truly and honestly say it is the best remedy for its claims that I ever used.

GEORGE ROBERT CAIRNS,
Baptist Evangelist.

MILNER, GA., Sept. 15, 1898.

I cordially recommend Dr. Tichenor's Antiseptic, having used it in my family for stomach and bowel troubles, and for external injuries.

ROBERT P. MARTYN,
Pastor M. E. Church.

SPICKARD'S

ONE CENT

HEADACHE CURE

IS NOW IN THE LEAD.

The following is a testimonial voluntarily furnished by Rev. T. J. Bailey, editor of THE BAPTIST:

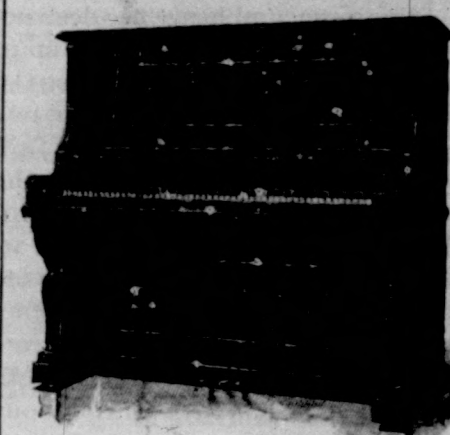
"It affords me pleasure to certify that the above preparation is an unfailing cure for nervous or sick headache, especially when caused by a disordered stomach."

10 cts. per package. Call on or address

DR. S. SPICKARD,

334 W. Capitol St., Jackson, Miss.

Your Home Is Not Complete



Unless you have a Piano or an Organ in it. Either will help to make it attractive to your children and make them enjoy their evenings at home. We sell both in such a way that you can have no excuse for not buying one. We generally make the terms to suit the purchaser. Our line is so varied in price, quality and style that we know we can suit all. We sell the following celebrated makes: Baldwin, Ellington, Hamilton, Howard, Kimball, Hobart M. Cable, and other Pianos. Kimball reed and pipe, and Burdett Organs.

We also carry a full line of small musical instruments and sheet music. If you are in the market for anything in our line, just drop us a postal card and we will

send you catalogues with prices and terms. Mail orders will receive our prompt attention.

Patton & White,

318 EAST CAPITOL STREET

JACKSON, MISS.

Mississippi College.

The only Educational Institution owned and managed by the Baptist State Convention.

First Session opened in 1827—Last Session opened Sept. 12, 1901

288 STUDENTS LAST SESSION! NINE PROFESSORS!

Extensive Courses

—IN—

Chemistry, Mathematics, Philosophy, English, Latin, Greek, History.

Splendid Chemical Laboratory.

Prices Low:

\$100.00 Carried one Excellent Student through last Session.

\$175.00 is the Maximum Necessary Expense.

\$150.00 will give Reasonable Comforts.

Governors, State Superintendents, Congressmen, Judges, Men of Prominence in Law, Education, Medicine, Business, The Pulpit and Foreign Mission Work, have received their education here.

Do you wish to be a Lawyer? A Statesman? Take your Literary Course here and your Law Course at Oxford, and get two great institutions behind you.

Send for Catalogue.

W. T. Lowrey, Pres.,

CLINTON, HINDS COUNTY, MISSISSIPPI.

--ATTENTION--

DOES YOUR BUSINESS JUSTIFY THE USE OF A WRITING MACHINE?

The Chicago Typewriter



Is a Necessity if Once Used.

The price will enable anybody in need of a machine to purchase. Price \$35.00

Write to A. J. HARRIS, Agent. Jackson, Miss.

THE B. Y. P. U.

W. P. PRICE, EDITOR.

Sabbath Observance

BY A. J. AYEN.

I fear many people are negligent in regard to the significance and proper observance of the Sabbath. The push and shove of commercial life has a tendency to dull the scrupulous feelings concerning the sacred day, and the divine institution thereof. A few days ago I was talking with a gentleman who lives in a branch line of the Illinois Central Railroad about their not running trains on Sunday. He said that it was a great inconvenience and that his people were going to petition the authorities for a Sunday train. It may be an inconvenience not to have the trains, but would the inconvenience come if the Christian people on this road had a proper conception of Sabbath observance? Is it not a lamentable fact that we should ever regard God's Sabbath as an inconvenience? "And God blessed the seventh day, and sanctified it; because that in it He had rested from all His work which God created and made."

When we stop long enough to think about it, not only does the spiritual man need the day for meditation and growth, but the physical man as well. Do you ever hear a man say late Saturday evening, "I am so glad tomorrow is Sunday; I am so tired and worn out; I will have a chance to rest"? This is the spontaneous outburst of a nature, crying for rest. It is the man who is thoroughly understood that every draft drawn on nature must be paid at whatever cost, or it must go to "protest." How many of us have overdrawn and are paying the protest fees in physical and nervous diseases? God does not consider the observance of the Sabbath as a thing. Hear Him in His commands to the children of Israel: "But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy man and thy maidservant may rest as well as thou."

It seems that men have lost the full appreciation of the national significance of Sabbath observance. If the Gospel has been committed to us and its

spreading enjoined upon us, surely we have found exceeding great favor in God's sight, and as a nation, prospered under divine blessings. Sabbath desecration leads to spiritual neglect and dwarfage, and hence the destruction of all that is divine in man. Who can say that we, under the Christian dispensation, do not occupy the same relation to God as did the Hebrews under the Mosaic dispensation. If we do, then the words addressed to them are just as applicable to us. Here is His command to them: "Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generation, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed."

The keeping of this commandment is a very great factor in developing a "religious character," for, as was above intimated, it gives time for Bible study, preaching the Gospel, prayer and meditation. It gives time for spiritual growth and altruistic expansion. It gives time to take our bearing and to adjust ourselves both to man and to God. O, yes, it gives time to lay aside the worries of life, and raise our voices in songs of praise and to nourish our enraptured souls on the precious promises of God. "Thus saith the Lord, keep ye judgment and do justice: for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold upon it; that keepeth the Sabbath from polluting it, and keepeth his hand from any evil."

Not only were God's blessings guaranteed to those who obeyed His injunctions, but He issued as well His threats against those who violate them. "But if ye will not hearken unto me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." These rigid laws concerning the Sabbath were not left inflexible and impracticable, for ample provision was made for cases of necessity and benevolence: And Christ Himself taught that there sometimes arise circumstances when it is necessary to work on the Sabbath day. He healed the afflicted and al-

lowed His disciples to pluck the ears of corn and laid down the great truth that "the Sabbath was made for man, and not man for the Sabbath." "Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the Sabbath day?" But the Lord did not mean by these words that we should on Saturday blindfold the ox so that he may fall in the pit on Sunday and have an excuse to pull him out; He did not mean that the merchant should leave his books alone during the week days and post them up on Sundays. He did not mean that the farmer should cut hay on a bright Saturday and rake it up on Sunday morning, lest it rain Sunday afternoon. He did not mean that boys and girls at school should study textbooks all the week and read novels on Sunday. He did not mean that young people should make Sunday a day of pastime and pleasure seeking. He simply meant that only as necessity or benevolence demands it, are we to labor on the Sabbath day.

Parents, let us be more careful ourselves in regard to God's will concerning the Sabbath, in order that we may emphasize the importance of this truth on our children.

Blue Mountain Female College,

A Home School for Young Ladies.

Superior Location, New Buildings, Thorough Equipment,
Pure Water, Pure Air, Pure Influences,
Strong Faculty, Solid Work, Good Care of Girls.

Largest boarding patronage of any private female seminary in the South.

If You Want Our Catalogue, Drop Us a Card.

LOWREY & BERRY, Proprietors,

BLUE MOUNTAIN, MISS.

Home-Seekers' EXCURSION to

Oklahoma, Indian Territory and Texas via The CHOCTAW ROUTE at

ONE FARE PLUS \$2 FOR THE ROUND TRIP.

Tickets on sale the 1st and 3rd Tuesdays in each month. Information and literature furnished upon application to

FRANK H. GRIFFITH, Trav. Pass. Agent,
Memphis, Tenn.

\$1250 TO \$3600 Per Year & Expenses.

FOR HUSTLERS—BOTH MEN & WOMEN

At home or traveling. Let us start you. Our Farina Water Still—a wonderful invention. Great seller—big money maker. Enormous demand. Over 50,000 already sold. Everybody buys. It purifies the foulest water by distillation—removes every impurity. Furnishes absolutely pure, sweet, delicious drinking water. Beats Filters. Saves lives—prevents fevers, sickness, doctor bills—cures disease. Write for NEW PLAN AND OFFER. HARRISON MFG CO., 12 Harrison Bldg., Cincinnati, O.

MADE \$105 THE FIRST MONTH

Wm. FRED BLODGETT, of N.Y. J.L. HARRIS, of La., writes: "Am making \$300 to \$350 every day I work." MRS. J. M. ANDERSON, of Iowa, writes: "I made \$30 to \$50 a day." Hundreds doing likewise. So can you. \$3.00 to \$10.00 daily made plating jewelry, tableware, bicycles, metal goods with gold, silver, nickel, etc. Enormous demand. We teach you FREE. Write—offer free. H. GRAY & CO., Plating Works, 4 Miami Bldg., Cincinnati, O.

Ward Seminary for Young Ladies, Nashville, Tenn.

"An ideal Christian home." Seminary and special courses in Language, Literature, History, Science, Music, Art, Elocution, Faculty, 30. Certificate admits to Wellesley, Baltimore Woman's College, Nashville affords unusual advantages in Lectures, Recitals and opportunities for practical education. Patronage, 30th year, 18 States; prominence in leading department largest in history of the institution. 37th yr. begins Sept. 25. For Catalogue R address J. D. BLANTON, L.L.D., Box 4-R.

THE MISSISSIPPI TEACHERS' EXAMINATIONS

ARE HELD IN SEPTEMBER AND OCTOBER.

CLAYTON'S HOME SCHOOL

—AT—

SALTILLO, MISS.

prepares teachers for these county examinations, by mail, for only \$5. It has prepared hundreds of teachers to make good license that could not make any license at all without the help obtained from this school. The work is simple and is conducted on regular examination style. School open now.

Write for catalogue to
PROF. E. P. CLAYTON,
Box 125, Saltillo, Miss.

Deaths.

Smith.

L. O. Smith died at his home at 9 a. m., July 26th, 1902, aged 55 years; 10 months and 4 days. Bro. Smith was born and raised in Georgia, coming to Mississippi in 1869. He went through the Confederate service, existing at fifteen years of age. He was married December 18, 1872, to Miss Corine Reynolds, who, together with eight children and one brother, Byron Smith, survives him. He professed faith in Christ in 1871, holding membership at the time of his death with Gillsburg Church. Much sympathy is felt for his family and only brother.

T. C. SCHILLING.

New Orleans "Christian Advocate" please copy.

Claudia Kate Graham.

On Thursday, June 5th, 1902, the angel of death visited the home of Mr. and Mrs. Claude Graham and took from it their beloved daughter, Claudia, and from the community one whom all loved and esteemed. Claudia was born December 28th, 1885, and was the oldest living child of her parents. She was the grand-daughter of Mr. and Mrs. E. B. Seale, who were very much devoted to her and to whom her loss was little less poignant than to her loving parents. Claudia had never associated herself by membership with the church, but during her last illness she manifested faith in Christ's power to save her and seemed perfectly resigned to death. Calmly and with a trustful heart she passed away, leaving loving friends and relatives to mourn her untimely departure. The sweet disposition, the gentle bearings and the loving nature always manifested by Claudia endeared her to the hearts of every one who knew her. In the bloom and beauty of young maidenhood Claudia has gone from her dear ones to a brighter land, and to the sorrowing relatives and bereaved parents we offer solace in the thought that through the gateway of Death she has passed into Life eternal where no sickness is, nor sorrow, nor sadness of farewell. In the community in which she lived her untimely death is greatly deplored. In the home of her loving parents and devoted grand-parents her gentle presence will be sadly missed, yet He who has given and He who has taken away doeth all things well. In the hour of grief and in the day of sorrow we can only look to Him who giveth peace that passeth all understanding. From her loving parents and from the midst of her relatives and friends Claudia has gone, and

Tho' from out this bourne of time and place, the flood has borne her far, Yet we hope she met her pilot face to face, when she had crossed the bar.

A FRIEND.

Roxie, July 1902.

[We knew, the subject of the above sketch, and regarded her a most estimable girl. May God's grace abound towards the parents in this hour of great grief to them.—Ed.]

SPECTACLES.

Brethren and sisters, I will give you a \$3 gold pair of spectacles to do some introducing. Send 80 cents to pay postage. The postage will be returned.

J. W. ROBERTS,
Pope, Tenn.

JUDSON INSTITUTE,

Marion, Alabama.

FIRST BAPTIST COLLEGE EXCLUSIVELY FOR YOUNG WOMEN IN THE UNITED STATES.

Faculty.

Twenty-six officers and teachers from best colleges and conservatories in Europe and America. Teachers selected for technical skill, moral worth, social excellence, and Christian devotion.

Courses of Study.

Regular college courses in Literary and Scientific Departments, Music, including Pipe Organ, Piano, Voice and Violin; Art and Elocution. Special attention given to the study of the Bible and Missions.

Equipments.

Commodious Buildings, lighted with electricity, abundantly supplied with excellent artesian water on every floor; hot and cold baths and modern conveniences. Libraries, Reading-Room, Laboratory, Gymnasium, Art Studios, etc., admirably equipped.

Patronage.

Two hundred and twenty pupils, representing twelve States; 186 boarders. Our pupils come from best Christian families.

Expenses.

The Judson is not a cheap school, but offers the best and charges a reasonable price. Tuition free to daughters of active ministers of the Gospel, and reduced rates for board.

Sixty-fifth Annual Session begins September 25, 1902.

For catalogue address President ROBERT G. PATRICK, D. D., Marion, Alabama.

THE MOONEY SCHOOL FOR BOYS. Seventeenth Year. Murfreesboro, Tenn.

W. D. MOONEY, A. M., Principal.

This famous school has moved from Franklin, and will open in a magnificent new building, on Sept. 2, 1902.

Careful instruction; Water-fuel oversight; The best influences. All expenses reasonable. Pupils admitted without examination to Vanderbilt and eight other universities. Send for catalogue.

FRISCO SYSTEM

LOW RATES to

TEXAS,
OKLAHOMA, and
INDIAN TERRITORY

Write for full information.

J. N. CORNATZAR, DIV. PASS. AGENT,
MEMPHIS, TENNESSEE.

ABLE PAMPHLETEER.

Mr. F. R. Carliss, of Jackson, Miss., Now at Montegale.

Among the prominent men at Montegale for the summer is Mr. F. R. Carliss, of Jackson, Miss., the author of several very able pamphlets. Among these is one on "Southern Prosperity," which is one of the most complete and concise statements of the growth and standing of the industrial South ever written. Another, "A Plan for the Veterans' Home," is a very strong argument for the care of the old soldiers and breathes an intense patriotic spirit.—Nashville Banner.

This booklet can be had by ordering from F. R. Carliss, at Montegale, until September 1st, and afterwards at Jackson, Miss.

BAPTISMAL PANTS.

STANDARD QUALITY at
FACTORY PRICES.

Write to THE BAPTIST,
JACKSON, MISS.

Caldwell Training School

FOR BOYS AND GIRLS.

Strong Faculty, Location Healthful, Good Board, Terms Reasonable. Morals of our students receive special attention; there is not a drinking saloon in less than seventeen miles of the school. Students are prepared for leading colleges and universities; we do thorough work. School seventeen miles east of Nashville. Number of pupils limited; apply early.

Nine months session opens August 18, 1902. Address W. A. Caldwell, A. M., Prin; or J. M. Carver, Sec. and Treas., Mt. Juliet, Tenn.

Relief in Six Hours.

Distressing Kidney and Bladder Disease relieved in six hours by "New Great South American Kidney Cure." It is a great surprise on account of its exceeding promptness in relieving pain in the bladder, kidneys or back, in male or female. Relieves retention of water almost immediately. If you want quick relief and cure this is the remedy. Sold by Fulgham & Co., Druggists. Price \$1. Mail orders promptly filled.

Take the G. & S. I. R. R. Quickest and Best.

Connects with trains in all directions at GULFPORT, HATTIESBURG and JACKSON.

Through Line to Gulfport, Miss.

The New Port of the South.

DOUBLE DAILY SERVICE.

Short Line between Jackson and the Gulf. Making close connections with trains for all points from GULFPORT, HATTIESBURG, JACKSON.

Two Through Trains Daily.

No. 2.	No. 4.
Leave Gulfport, 6:45 a. m.	3:55 p. m.
" Hattiesburg, 10:10 a. m.	7:15 p. m.
Arrive Jackson, 2:00 p. m.	11:05 p. m.
No. 1.	No. 3.
Arrive Gulfport, 11:15 a. m.	10:00 p. m.
" Hattiesburg, 8:15 a. m.	6:35 p. m.
Leave Jackson, 4:35 a. m.	2:40 p. m.

These trains are arranged with a view of making all desirable connections at

GULFPORT, HATTIESBURG, JACKSON.

Parties can leave Jackson in the afternoon and reach Mobile or points on the Gulf Coast the same night, or take the L. & N. Coast train in the morning and go to interior towns without lying over in Gulfport.

1000 Mile Tickets
GOOD FOR ONE YEAR \$25.00.

For further particulars call on or address

Thos. P. Hale,

General Passenger Agent,

Gulfport, Miss.

Birmingham Business College
Offers advantages for students entering now. Railroad fare paid. Positions guaranteed. Birmingham needs bookkeepers and stenographers. Write for illustrated catalogue, free. WILLARD J. WHEELER, President, Birmingham, Alabama.



A NEW FAST TRAIN

Between St. Louis and Kansas City and

OKLAHOMA CITY,
WICHITA,
DENISON,
SHERMAN,
DALLAS,
FORT WORTH

And principal points in Texas and the Southwest. This train is now throughout and is made up of the finest equipment, provided with electric lights and all other modern traveling conveniences. It runs via our new completed

Red River Division.

Every appliance known to modern car building and railroading has been employed in the make-up of this service, including

Cafe Observation Cars.

under the management of Fred. Harvey. Full information as to rates and all details of a trip via this new route will be cheerfully furnished, upon application, by any representative of the



WOMAN'S WORK

Woman's Central Committee

Mrs. E. G. Hackett, President, Meridian; Mrs. W. R. Woods, Secretary, Meridian.

Tzintzuntzan and Titian's Picture.

The Indian village of Tzintzuntzan is situated on the eastern horn of lake Patzcuaro, twelve miles from Patzcuaro station, in the State of Michoacan. It was once a great city with perhaps forty thousand inhabitants, and was the capital of the Tarascan kings who ruled one of the strong and independent tribes or nations of Mexico at the time of the Spanish conquest. Because of its strength and importance, this city was early made the seat of the Catholic bishopric and the capital of Michoacan. But in course of time these two governing powers were transferred to Mexico and the once great and famous Tzintzuntzan dwindled into a straggling village with a group of ruined churches and convents surrounded by a lot of Tarascan huts. The thousand Indians who now live here cling to their original tongue and support themselves, for the most part, by fishing and making pottery. The remaining true to those traits and traditions which have characterized their ancestors for five hundred years, or twice as long.

The large plot in front of the old church and convent may bear some resemblance to the garden of Gethsemane; it is enclosed by a crumbling adobe wall and is a veritable olive orchard, the trees now very old and partially decayed, having been planted here by the monks three hundred and fifty years ago. In the same enclosure near by are a few mouldering tombs which mark the resting place of distinguished priests and a few others honored by the church. An enormous old bell, suspended from a cross beam under the large trees in the yard, is still used to call the Indians to mass. The bell, the trees, the wall, the graves, the church and convent—everything about the place bears the marks of great age and decay; and there being added to these the dismal and gloomy stillness which pervades the premises, there is produced in

the visitor a solemn awe and trepidation which make him feel like he has suddenly been translated to some deserted monastery or ruined castle of the middle ages. But I am wandering; let me speak of

TITIAN AND HIS PICTURE.

Titian, the head of the Venetian School and one of the world's greatest painters, was born in the Frinlian Alps in the year 1477, six years before Martin Luther. He was educated at Venice under the great teachers, but early surpassing all his models and masters, he became famous while yet young. Yielding to the solicitations and accepting the patronage of the crowned heads of Europe, he labored at Venice, Mantua, Augsburg, Madrid and Rome, leaving at his death (1576) more than six hundred master paintings. As tradition has it, one of these, "The Entombment," was presented by Phillip II., king of Spain (b. 1527-d. 1598), to the bishop of Tzintzuntzan. The picture presents such coloring, such composition and such real life that, once seen, it is never forgotten. It is twelve by sixteen feet in size and presents eleven life-size figures—five men, five women and the corpse of our Savior. It has been drawn out from its hiding in an obscure back room, and now occupies a prominent place on the west wall of the main auditorium of the old church. We reached the place at 9 a. m., and the sunlight could not have been more favorable for getting a perfect view of the picture. The scene is laid just within the mouth of a large cave with high ceiling. Looking out through the few creeping vines that fringe the mouth of the cave, up a gradual slant two hundred yards away, you can see distinctly the three crosses, the middle one the tallest and its horizontal piece crossing the upright beam at the

A TEXAS WONDER.
Hall's Great Discovery.

One small bottle of Hall's Great Discovery cures all kinds of kidney and bladder troubles, removes gravel, cures diabetes, seminal emission, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Dr. E. W. Hall, sole manufacturer. P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

Read This.

MARTIN, TENN., June 3, 1901.
This is to certify that I have used Hall's Texas Wonder for kidney trouble and have never found anything its equal. As a remedy it is wonderful. Try it, as I did, and be convinced.
REV. R. C. WHITNELL.

MOZLEY'S
LEMON ELIXIR.

Regulates the Liver, Stomach, Bowels and Kidneys.

For biliousness, constipation and malaria. For indigestion, sick and nervous headache. For sleeplessness, nervousness and heart failure. For fever, chills, debility and kidney diseases take Lemon Elixir. Ladies, for natural and thorough organic regulation, take Lemon Elixir. 50 cents and \$1.00 a bottle at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

A Prominent Minister Writes.

After ten years of great suffering from indigestion, with great nervous prostration, biliousness, disordered kidneys and constipation, I have been cured by Dr. Mozley's Lemon Elixir, and am now a well man.
REV. C. DAVIS,
No. 28 Tatnall St., Atlanta, Ga. Elder of E. Church South.

top, while in the other two cases it is a foot or two below. The thief on the right has not been taken down; the crowd has dispersed. A half mile away may be seen, vividly outlined over the eastern horizon, the domes and spires of Jerusalem. But to return to the entombment. Joseph of Arimathea, going in front but walking backwards, holds firmly with his hands the two sides of the winding sheet and in his mouth the long end which would otherwise trail in the dust; a young servant man holds the other end of the sheet at the head of the corpse, and the two men are slightly bending under their burden which swings in festoon. A small linen cloth is thrown across the middle of the otherwise nude body. The right arm has fallen over the edge of the sheet and hangs down, the fingers nearly touching the ground, while the wound in the right side is exposed. There are no tears or other visible expressions of grief, but a deep solemnity is depicted on every countenance. Two men are standing behind Joseph, and Peter, kneeling on his right with up-turned face, is talking intently to him. Mary, with hands gently lifted and folded, the left concealing the right, stands beside the body and gazes into her Son's ghastly face. She is accompanied by

three women, one bending over toward the corpse's face, and another, her left hand placed on her breast, and her open eyes raised to heaven, is in the attitude of prayer. The fifth woman, to your left and rather in front of all the rest, raises her hands with an expression of horror as she bows over an out-stretched, delicately embroidered white handkerchief on which rests the crown of thorns and three horrible wrought-iron spikes. On the ground or floor of the cave, between you and the corpse, is a covered censer and near it some herbs and an urn with spices for anointing the body.

The picture in all its parts is so graphic, the features of the company so natural and expressive as to make the panorama appear to you like a living reality. One does not become satisfied with scanning it. He loves to look, linger, think, study the characters represented and the part each plays, and bring himself into sympathy with them. Finally he draws some practical lessons from the entire proceeding—what it means for this sinful world and for us as individuals. But "The Entombment" is only one of the many remarkable old paintings in Mexico.

—J. G. CHASTAIN.

Guadalajara, Mexico.

TULANE UNIVERSITY OF LOUISIANA.

NEW ORLEANS.

EDWIN A. ALDERMAN, LL.D., President.

Full Courses in Languages, Sciences, Engineering, Law, Medicine, Pharmacy, Art. Seven Separate Departments. Sixteen Buildings. Extensive Libraries, Laboratories and Workshops. Splendid Department for Women in the Newcomb College.

Tulane makes leaders in all vocations. Its facilities for instruction are unsurpassed in the South. Eighty-six instructors and 1,223 students last session. Many Scholarships in the Academic Department open to Louisiana boys. Expenses of Scholarship Student \$175 for session. Board and lodging in Dormitories at low rates. Opportunities afforded Academic Students for self-help. In the Academic Colleges, no boy, if properly prepared for College work, will be turned away from inability to pay tuition. Next session begins October 1st. SEND FOR CATALOGUE. Address, R. L. BRUFF, Secretary.

Atlanta College of Pharmacy

Free Dispensary, only college operating an actual drug store. Greater demand for our students than we can supply. Address, GEORGE F. PAYNE, 21 N. Ave., Atlanta, Ga.

HE WINS WHO WOO
IN RED SEAL SHOES



TEMPERANCE.

BY W. H. PATTON.

Correspondence Between the
Rumseller and the Devil.

BY H. S. PARMALEE—TO HIS SATANIC MAJESTY:

DEAR SIR,—I have opened apartments, fitted up with all the enticements of luxury, for the sale of rum, wine, gin, brandy, beer, and all their compounds. Our schemes, though different, can be best attained by united action. I therefore propose a co-partnership. All I want is their money—all the rest shall be yours.

Bring me the industrious, the respectable, the sober, and I will return them to you drunkards, paupers and beggars.

Bring me the child, and I will dash to earth the dearest hopes of the father and mother.

Bring me the father and mother and I will plant discord between them, and make them a curse, and a reproach to their children.

Bring me the young man and I will ruin his character, destroy his health, shorten his life, and blot out the highest and purest hopes of youth.

Bring me the young woman, and I will destroy her virtue and return her to you a blasted and withered thing—an instrument to lead others to destruction.

Bring me the mechanic and the laborer, and their own money—the hard-earned fruit of toil—shall be made to plant poverty, vice and ignorance in his once happy home.

Bring me the professed follower of Christ, and I will blight and wither every devotional feeling of his heart, and send him forth to plant infidelity and crime among men.

Bring me the Minister of the Gospel, and I will defile the purity of the Church and make the name of religion a stench in the land.

Bring me the Lawyer and the Judge, and I will pervert justice, break up the integrity of our civil institutions, and the name of Law shall become a hissing and a by-word in the streets.

Awaiting your reply,
I am, yours truly,
A RUMSELLER.

REPLY.

MY DEAR BROTHER;—I address you by this endearing appellation

because of the congeniality of our spirits, and of the great work we are both engaged in. I most cordially accept your proposals. During 6,000 years I have vainly sought for a man to do this work—one so fully after my own heart as you are. I ransacked the lowest depths of hell for spirits who could do for me the whole work of destruction. But little success attended their efforts.

I sent out the demon, MURDER, and he slew a few thousand, most generally the hopeless and the innocent. But his mission was a failure.

I bade my servant, LUST, go forth. He led innocent youths and beautiful maidens in chains, destroying virtue, wrecking happiness, blasting character, and causing untimely deaths and dishonored graves. But even then, many of the victims escaped through the power of God, my enemy.

I sent out Avarice, and in his golden chains some were bound, but men soon learned to hate him for his meanness, and comparatively few fell by him.

The twin brothers, PESTILENCE and WAR, went forth, and FAMINE followed behind them, but these slew indiscriminately the old and the young, women and children, the good as well as the bad, and Heaven gained as many accessions as Hell.

In sadness my Satanic heart mourned over the probable loss of my crown and kingdom, as I contemplated the tremendous strides which the Gospel of

SOUTHERN DENTAL COLLEGE, Atlanta, Ga.

If you are interested in obtaining a dental education write for free catalogue of full instruction. Address Dr. J. D. Foster, Dean, 61 Inman Bldg., Atlanta, Ga.

Christ was making in saving men from my clutches. But when I received your welcome letter I shouted till the welkin of Hell rang again, "EUREKA! EUREKA!! I have found him!!! I have found him!!!!"

My dear friend, I could have embraced you a thousand times. I have given orders to reserve for you a place nearest my person—the most honorable seat in pandemonium. In you are combined all the qualifications of such a friend and partner as I have long wished for. In your business are all the elements of success. Now shall my throne be established forever. Only carry out your designs, and you shall have money, though it be wrung from the broken hearts of helpless women, and from the

mouths of innocent, perishing children. Though you fill the jails, workhouses and poor-houses—though you crowd the insane asylums—though you make murder, incest and arson to abound, and erect scaffolds and gallows in every village, town and city, you shall have money.

I will also harden your heart so that your conscience will not trouble you. You shall think yourself a gentleman, though men and women—your victims—shall call you a demon. You shall be devoid of the fear of God, the horrors of the grave, and the solemnities of eternity; and when you come to me your works shall produce you a reward forever.

Yours to the very last,
LUCIFER.

PATTON & WHITE

Are the Largest Dealers in
Pianos and Organs in the State.

THEY SELL THE FOLLOWING CELEBRATED

PIANOS and ORGANS

BALDWIN,
KIMBALL,
HOBART M. CABLE,
HAMILTON,
ELLINGTON,
HOWARD, and others.

KIMBALL, Reed and Pipe,
CHICAGO COTTAGE,
BURDETT,
VOCALION Church Organs,
than which there are none better.

Write them for Catalogues with Prices and Terms.
Special inducements to cash purchasers for the summer.
20 per cent. off when mentioning this paper.

318 E. CAPITOL ST., JACKSON, MISS.

A NEW BOOK

TABLE OF CONTENTS.

Published by the Sunday School Board of the Southern Baptist Convention, Nashville, Tenn.

Introduction, E. Y. MULLINS, D. D.

Lectures.

1. The Pastor at the Door.
2. The Pastor Inside.
3. The Pastor Abroad.
4. The Pulpit and the Sunday School.
5. The Pastor and the Garner.

Appendix—Historical.

Illustrations.

1. Portrait of Author.
2. The Seminary Faculty.
3. Norton Hall.
4. Seminary Chapel.
5. Seminary Library Building.
6. The Old Greenville Church.
7. The Faculty of 1863.

The Pastor and
the Sunday School

Lectures Delivered at the Southern Baptist Theological Seminary, by

Rev. William E. Hatcher, D. D.
Cloth, 12 mo.; pp. 180; postpaid 75 cts.

BAPTIST SUNDAY SCHOOL BOARD,
Nashville, Tenn.

College—BRENAU—Conservatory

Two separate institutions under one management. The College furnishes high courses in language, literature, science and kindred subjects, excellent faculty, well equipped laboratories. The Conservatory offers best advantages in music, art, elocution, 35 splendid pianos, pipe organs, most beautiful concert hall in the South. Brenaui had 165 boarders last year—beautiful buildings, location unsurpassed, altitude 1500 feet. For handsome catalogue, address:
A. W. VAN HOOSE, Asso. Presidents,
H. J. PEARCE, Gainesville, Ga.



Personal.

—Prof. Aven and family are spending some time in Winona.

—We are told that the uniform of the U. S. Army will be changed January 1st from blue to a greenish yellow.

—Rev. Henry Purser is in the city this week with his Galilee Church, having to his help Rev. S. M. [unclear] of Clinton.

—We acknowledge appreciation calls from many friends during the past week, among them Dr. and Mrs. [unclear]. We are always glad to see them.

—The United States has issued the printing of stamps so expensive that it will put out this work on contract. Several large firms will bid for the work.

—There are at this date 600 children in the Orphanage. Let the love of the institution remember that it requires much to feed and clothe this number.

—Dr. J. B. Searcy, of Biloxi, preached a fine sermon in the Second Baptist Church on last Lord's day, his theme being the first commandment. Those who heard it pronounce it a very strong sermon.

—We extend real sympathy to Rev. A. L. O'Brian and wife in the loss of their first-born child a few days ago. We know from experience the breaking of heart strings in such an order as this.

Mountain Creek has received six new members and moved to one-half time. So Bro. O'Brian will now divide his time between [unclear] and Mountain Creek. This sounds like real progress.

—Rev. S. Morris has recently held a meeting at Clear Branch in [unclear]. O'Brian did most of the preaching. There were 19 accessions. [unclear] God the good work of redemption goes on.

The First Baptist Church of [unclear] has adopted the individual [unclear] for the Lord's Supper, and the members are much pleased with the new arrangement. It evidently has its advantages, the principal one being the [unclear] feature.

—If you would gain some consolation and encouragement in the service of the Lord, read the many reports of [unclear] that the Lord is doing for his people throughout the State. Surely we are [unclear] refreshings from the presence of the Lord.

—Rev. E. H. Miller, our [unclear] evangelist, is doing a great work. A great portion of it is done in the country. His work seems to be equally [unclear] whether in the country or in town. He preaches the Gospel and does his work on the Holy Spirit to do his work.

—Hattiesburg, in obedience to the injunction, "Covet earnestly the best gifts," has laid hands on [unclear] Phillips and W. L. Pack, setting them apart to the work of the [unclear]. We predict that they will "purchase to themselves a good degree and great blessing in the faith."

—Harris' Bus. College, Jackson, Mississippi, secures a greater percentage of its students good positions, than any other business college. Why don't you take a course with them, and let the [unclear] you at \$50.00 or \$60.00 per month? They have had, during the past [unclear] months, thirty-nine applications for bookkeepers and stenographers, that they could not supply; salary from \$40.00 to \$75.00 per month. Recently, two of one of their students secured good positions in ten days.

BELLS

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., [unclear], O.

J. W. McGEE, HILLMAN COLLEGE, = Clinton Mississippi.

THE FASHIONABLE TONSORIAL ARTIST.

Satisfaction Guaranteed.

Shop at Price House, corner President and Pearl streets, near City Hall, Jackson, Miss.

Poplarville High School

Poplarville, Miss.—400 students; 150 Boarders; 48 Pupils in Music; 44 in Expression; 10 in Stenography; 15 Graduates; Special Provision Made to Accommodate Worthy Pupils of Limited Means.

Eleventh Session opens Tuesday, September 2, 1902.

Write for Catalogue.

W. I. THAMES, Principal.

POSITIONS. May deposit money in bank, till position is secured, or pay out of salary after graduating. Enter any time.

Draughton's Practical Business Colleges.

Nashville, Montgomery, Ft. Worth, Atlanta, Little Rock, (Catalogue Free.) St. Louis, Galveston, Shreveport. Schools of national reputation for thoroughness and reliability. Endorsed by business men. Home Study, Bookkeeping, etc., taught by mail. For 150 p. College catalogue, or 100 p. on Home Study, ad. Dep. TY, Draughton's Colleges, either place.

Notice, Trappers.

Send 75 cents for book, by mail, of complete instructions in the "Art of Trapping," preparing and shipping furs, skins, etc. Ship your furs, dry hides and wool to John White & Co., Louisville, Ky.

\$100—Dr. E. Detchon's Anti-Diuretic may be worth to you more than \$100 if you have a child who soils bedding from incontinence of water during sleep. Cures old and young alike. It arrests the trouble at once. \$1. Sold by Fulgham & Co., druggists. Mail orders promptly filled.

Dyspepsia Cure.

Walker's Famous Dyspepsia Cure, instantly relieves Dyspepsia, Nervous Indigestion and Constipation in one minute. Cures permanently in short time. Never fails. Sold by mail. Price, \$1.00. REV. E. H. WALKER, Box 92, Atlanta, Ga.

Dr. H. H. HARRISON,

Practitioner in the City of Jackson.

Office and Consulting Rooms over Harrington's Drug Store, 338 West Capitol Street. Near the Edwards and Lawrence Hotels.

DR. J. W. KEY, DENTIST.

Rooms over Western Union Telegraph Office.

Bred to the Standard, also for Health, Vigor and Egg Production. Four yards, plenty of exercise, proper food and chicks have unlimited range.

BARRED ROCKS

Courteous treatment, prompt attention to orders and good value for your money is MY MOTTO.

EGGS \$1.50 Per Setting.

W. R. TATE, - Goodman, Miss.

Faculty For 1902-1903.

JOHN L. JOHNSON, D.D., LL.D., English.

MISS ELISE TIMBERLAKE, A.B., English Literature.

CHAS. HILLMAN BROUGH, A.M., Ph.D., History and Economics.

J. L. JOHNSON, JR., A.M., Natural Science.

MISS MARGARET LACKEY, A.B., Mathematics.

MISS MARY RAWLINGS JOHNSON, A.B., Language.

School of Expression.

MISS MARY NEWMAN, Pittsburg School of Expression.

School of Music.

MRS. GEORGIETTE CLARK HOLMES, Voice.

Hollins Institute; New England Conservatory of Music.

MISS JESSIE JOHNSON,

Metropolitan Conservatory of Music; Steinway Hall.

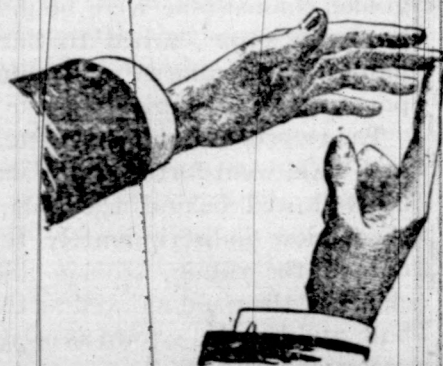
School of Art.

MISS ELISE TIMBERLAKE, Drawing and Painting.

Cincinnati Conservatory of Art.

EXPENSES.—Literary Course, \$172; with Music, \$226. Choice of remaining rooms reserved on deposit of \$5.00. For catalogue, address

JOHN L. JOHNSON, Pres., Clinton, Miss.



5 REASONS

WHY

You should take a Course at one of the

Massey Business Colleges

Richmond, Va.,

Montgomery, Ala.,

Birmingham, Ala.,

Jacksonville, Fla.,

Houston, Texas,

Columbus, Ga.

1. They are the Great Commercial Schools of the South.
2. They have over 12,000 former pupils in successful business.
3. A written contract, backed by a special deposit of \$1,000.00 is given to place our graduates in positions paying not less than \$45.00 per month immediately upon graduation.
4. We pay students' railroad fare to our nearest College.
5. We refund, upon graduation, every cent of tuition paid to us if the pupil is not thoroughly satisfied.

Write for Elegant Catalogue and Special Discounts.

EXCURSIONS

To The West.

The IRON MOUNTAIN ROUTE will sell round trip tickets to points in Arkansas, all points in Texas, Oklahoma and Indian Territory, at one fare plus \$2.00 for the round trip. Tickets will be on sale June 3, 17, July 1, 15, August 5, 19, September 2, 16, and October 7 and 21. Tickets will admit of stop-overs at pleasure on the going trip, 15 days, and be good three weeks to return.

The Iron Mountain has free reclining chair cars through to Texas without change.

For rates and other information, address,

H. D. WILSON, P. & T. A.,

ELLIS FARNSWORTH, T. P. A.,

314 Main St., Memphis, Tenn.

QUEEN & CRESCENT.

When traveling, do not overlook the superb service of the Queen & Crescent Route. Solid Vestibule Trains. Elegant wide vestibule sleeping cars and day coaches. Dining cars to all Eastern points; also dining cars between Vicksburg and Shreveport. Parlor cars between Meridian and Shreveport on local trains. Through sleeping car service to Washington, New York, Philadelphia, Baltimore and Cincinnati via Chattanooga. For further information apply to nearest Q. & C. ticket agent, or address,

R. W. BONDS, T. P. A., Meridian, Miss.

GEO. H. SMITH, G. P. A., New Orleans, La.

R. J. ANDERSON, A. G. P. A., New Orleans, La.